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Art. I. *Essay on the Military Policy and Institutions of the British Empire.* By C. W. Pasley, Captain in the Corps of Royal Engineers. 8vo. Vol. I. pp. 533. Price 10s. 6d. Lloyd. 1810.

*ERE ciere viros, Martemque accendere cantu.* The 'war-de-  
nouncing trumpet' is, by this heroic author, made to ut-  
ter 'prophetic sounds' so full of hope and triumph, that,  
listening to the loud and animating blast, imagination soon  
hurried us away, albeit unused to the warlike mood, from our  
attic to the field of battle. There we saw the legions of the  
foe discomfited and put to flight by the valour of our coun-  
trymen; and finding ourselves, moreover, gifted with power  
to look into futurity, beheld Britain, by a glorious succes-  
sion of victories, established in peace and prosperity, queen  
of the earth, and arbitress of nations.

It is true that, after an unavailing struggle of nearly twenty  
years, during which our utmost efforts to subvert the power  
of the enemy have not only proved abortive, but have strangely  
contributed to increase its portentous bulk and formidable  
strength, we were far from dreaming of so glorious a termi-  
nation to the contest. We also conceived that the nation,  
exhausted by incessant exertion, absolutely required some  
time to breathe; and heartily sick of a war, the justice and  
expediency of which, in its origin at least, we have always  
considered as highly problematical, we began earnestly to  
long for a cessation of hostilities. It was impossible, indeed,  
to overlook the difficulty of procuring peace upon even to-  
lerable terms; and by no means certain that, when obtained,  
it might not expose us to still greater hazards than the con-  
tinuance of war. Still we were led to wish sincerely that the  
experiment might be made, thinking that pacific counsels  
were likely, upon the whole, to prove the safest and the best.  
The Almighty, who seemed to frown upon our warlike ex-

ertions, might, when we had returned the devouring sword into its scabbard, cause his anger towards us to cease; and, having done our duty by putting an end, as far as in us lay, to the ravages of war, we should have endeavoured to console ourselves by reflecting, that future events are under the control of one, who could easily frustrate the ambitious designs of our enemies, and ward off any dangers which our peaceable disposition might incur.

Far different are the sentiments expressed by Capt. Pasley, in the work which we now introduce to the notice of our readers. He is decidedly of opinion, that the present ruler of France is bent upon the ruin of this country; and tells us, that to hope for a safe and honourable peace from so restless and unprincipled a tyrant, is perfectly chimerical. He is also a firm believer in the old doctrine that France and England are natural enemies; asserting, that every Frenchman is our foe from his cradle, and that to imagine it possible for our Gallic neighbours to be actuated, in political affairs, by any sentiments but those of jealousy and hatred towards us, is too absurd a notion to enter into the mind of any man;—and hence he infers, that it will be very unsafe and imprudent to make peace with France, let the character of her rulers be what it may, till we have very much reduced her power and increased our own. Were we to relax our exertions, deluded by the hope that, if we can but weather the storm during the life of Napoleon, the danger may possibly be over, because his successors may be mild and unambitious, or his empire may fall to pieces, he contends that we should be chargeable with the most egregious folly; ‘confiding our dearest rights, that glorious constitution, that sacred liberty, and those proud national honours, which we have inherited from our ancestors, to such a combination of improbable chances in our favour, as the most desperate gamester would scarcely venture to act upon.’ Nothing, therefore, he says, is left us, but with undaunted courage and inflexible perseverance to direct all our efforts to the one grand object of diminishing the strength of our enemies; our situation being such that we are under the necessity of subduing or being subdued. What we have hitherto attempted, in his opinion, amounts to just nothing at all; since all our efforts against the enemy, having proceeded upon erroneous principles, have totally failed. If, however, we adopt the system of warfare which is recommended and developed in the present work, so far, he assures us, is our case from being hopeless, that every prospect of national glory and happiness which the most sanguine imagination can create, may yet be realised. Undisturbed by any doubts as to the justice and necessity of

the war in which we have been so long engaged, he therefore exhorts us to discharge our duty by prosecuting it with tenfold vigour. God, argues this high-spirited soldier, helps those who help themselves, but leaves the pusillanimous to the fate which their cowardice occasions and deserves; and, though Providence has often interposed in behalf of nations, when reduced even to the brink of destruction, yet we have no right to presume that any change will be wrought in our favour, unless we push our exertions to the utmost, resolved, if we must perish, to fall with arms in our hands.

Though we may not fully concur with Capt. P. in these views of the subject, yet we shall allow him to explain himself more at large, before we obtrude upon our readers any further observations of our own. In truth, we are impatient to lay before them the contents of this highly important publication, which merits a general perusal, and to which, we trust, even our wise and magnanimous rulers will not disdain to pay proper attention.

Our author is of opinion, that this country is by no means in a state capable of resisting a powerful invasion,—and that nothing but our naval superiority has saved us from being at this moment a province of France. There is no hope, however, he affirms, of our being able to maintain this superiority for any great number of years, against the vast power of France, when, having consolidated her empire on the continent, she shall be at leisure, with the resources of all Europe at command, to direct her undivided attention to maritime affairs. Still, he says, we ought not to abandon ourselves to despair, since we have ample means in our power, not only of providing for our own safety, but of working annoyance and destruction to our enemies. He accordingly endeavours to prove, that ‘by certain new measures, and by certain additions to our means of defence,’ supposing we were to lose our preponderance by sea, and even to be without a single ship upon the ocean, we might still hope to preserve our independence: and also, that if with these improvements in our military institutions, be combined a vigorous and offensive system of warfare, we may very possibly be able, not only to retain the empire of the seas, but to become so powerful also by land, as greatly to impair and reduce the strength of the French empire.

The author's design, therefore, in the *Essay* before us, embraces two leading objects; namely, to treat of the organization of our military force, to point out defects, and to suggest improvements: and also to enter into a consideration of the policy with which our wars have been conducted, to trace the grand causes of the general success of our arms by

sea, and of our almost universal failure by land, and to press upon our adoption such a change of system as, he thinks, would render success equally attainable on the one element as on the other. The latter part of the subject is, however, first discussed;—the volume under review being chiefly employed in the developement of the principles of martial policy, as applied to the offensive system of warfare; while the consideration of our military institutions, and of the purely defensive system to be pursued in case of actual invasion, is reserved for a subsequent volume. The author was induced, it seems, to reverse the order of discussion which he at first intended to follow, because reflection convinced him of the superior importance of the former subjects, and because the war in Spain, which broke out after he had begun his work, and the posture of affairs in that peninsula, naturally dispose us at present to think more about foreign operations than home defence.

Two or three preliminary chapters of the work are devoted to an estimate of the force and resources of the British empire, compared to those of our enemies. These are considered under the heads of population—revenue—means of rearing seamen—energy of the executive government—spirit and patriotism of the people—colonies.

The comparative superiority of the revenue of France, Capt. P. admits, is, at present, much less than that of her population; but he assigns what appear to us very just reasons for thinking, that in both these points she is likely, by degrees, to become superior to us in nearly the same ratio. She is constantly increasing all the resources upon which national wealth and greatness are founded, so that, when her empire on the continent is fully established, she will be able, after no very long time, not only to rival and surpass us in manufactures and commerce, but, as was before observed, to raise a greater number of seamen, and create a more formidable navy.—Our author is not, however, disposed to rate very highly the superiority which the French empire may at present possess in warlike affairs, from the absolute power of its ambitious ruler. If the embarrassments thrown in the way of the executive government of this country, from the nature of our constitution, were insuperable, they must, he contends, have had an equally pernicious effect upon our naval as upon our military affairs. 'When a free government acts upon wise principles, it always maintains a permanent and medium degree of vigour, which in critical times often rises in proportion to the danger: while it is the nature of despotism, on the contrary, always to act in extremes.'

If France, however, be superior to us in the points above

enumerated, the freedom of our constitution, it is evident, by infusing into the minds of the people a greater degree of patriotism and public spirit, gives us one advantage, at least, that our enemies do not possess;—but an advantage upon which we are here cautioned not to place too much reliance. Popular enthusiasm, though useful as an auxiliary, if confided in as the principal agent in the defence of a nation, will, the author affirms, be found a very inadequate substitute for military discipline. The empty and delusive notion, as he terms it, ‘that a nation of freemen, determined to resist a foreign yoke, can never be subdued, and that the satellites of despotism, however disciplined, must ultimately yield to the invincible spirit of a patriot army,’ is strenuously opposed, and, we think, successfully refuted by reference to historical facts.

On the subject of colonies, we must refer our readers to the work itself, for many sensible remarks and a great deal of sound reasoning. The author finds much to censure in the colonial policy which has been pursued by this country. Engaged in amassing islands, and multiplying indiscriminately the number of our transmarine possessions, as if for the sake of parade and mere outward show, without any regard to their intrinsic value and real importance, we have remained almost passive spectators of the progressive aggrandizement of France. These acquisitions, however, have, in his opinion, added little or nothing to our real strength; and if we persist in our present system, he fairly tells us, the possession of all the islands in the world cannot save us from falling a sacrifice to the gigantic power of our enemies.

In entering upon the discussion of the system of martial policy suited to the present situation of the country, the author remarks, that the history of mankind in all ages warrants him in asserting, with Polybius, Montesquieu, and others, and even in laying it down as a maxim, ‘that if the talents and energy of a great nation are uniformly directed to the attainment of any one object of ambition, and if the neighbouring states are either distracted by other pursuits, or, with an equal desire of obtaining the same object, relax their efforts after a temporary exertion of vigour, the nation that pursues this system of vigorous policy must, of necessity, acquire its object, and in that object become superior to all others.’ That object with us, continues Capt. P. has been commerce, wealth, and naval dominion, and we have gained them. That object with the French has been, by following the footsteps of the Romans, to subdue all the nations around them, and become lords of the world, and they have nearly gained it. He then goes on to observe, that the system we

have pursued for the last century of aiding our continental allies by subsidies alone, or a small military force, and aiming our blows chiefly against the enemy's commerce and colonial possessions, now that the balance of power on the continent of Europe is utterly destroyed, has become no longer suited to the circumstances of the world.

'If we wish to preserve the naval superiority, the commerce, and manufactures, which God who inspired our ancestors with the wisdom, vigour, and industry necessary for obtaining them, has placed in our hands; we must no longer look upon our armies as a secondary consideration, and our wars by land as a mere pastime, in which success, good or bad, is almost a matter of indifference, provided the sea flow between us and the scene of action. We have an arduous task before us. It is no less than to overturn the great continental empire, which threatens our destruction. A necessity that will brook no ordinary measures strongly urges us to the attempt; and if we set about this noble enterprise with the spirit of men; if we make the attack upon this colossal power, before it is well knit together and firmly consolidated, while anger and revenge yet rankle in the hearts of the great mass of population of which it is composed; and if we transfer to the conduct of our operations by land, the same wise and vigorous system of policy which has made us by sea almost invincible, there remains, in my mind, little doubt of our ultimate success. But until we adopt a more enlarged system of martial policy suited to the present times, till we shall shake off with disdain the narrow or dastardly spirit which would confine British valour and enterprise within the limits of what, with a mixture of overweening presumption and of unmanly humility, we have been pleased to style our own element; till we shall send forth our armies to fight the enemy on the banks of the Ebro, the Elbe, or the Loire, with as much confidence as we believe we should feel in fighting upon those of the Thames; till we plant the British flag on the mountains of Sicily, on the Appenines, or on the plains of Champagne, with the same undaunted hearts with which we now display it on the ocean, or on some beggarly rock that is encircled by the waves; till we come forward in the face of the universe, with a view to the applause of the present and of future ages, and throwing the gauntlet to our adversary, boldly challenge him to meet us hand to hand in any part of the known world;—it is my opinion, that we shall see all the efforts of our armies, while we remain a nation, terminate, as they have lately done, either in disappointment or disgrace.' pp. 116—118.

It is chiefly from the want of this daring spirit, Capt. P. contends, that all our failures and disasters by land have arisen. Among the secondary causes of these failures, he notices the imprudent conduct by which we have too often excited the enmity of the inhabitants of countries whither we have carried our arms, whose good will it was our interest to acquire. 'But,' says Capt. P. 'that part of our national policy which, in my mind, deserves the most unqualified censure is, the constant desire we have shewn to court the alliance of all nations indiscriminately, even the most weak and

contemptible.' Upon this part of the subject he observes, that no great power, in the critical situation in which Great Britain now stands, was ever saved by coalitions, and that whenever we display our standard we ought to draw the sword with the spirit of principals, not of auxiliaries: that a great nation may, without the *smallest* deviation from justice, choose its own allies and enemies in war: that whatever advantages we may derive from alliances with the greater powers, the confederating with petty states, to a nation in our situation, must be highly injurious: that it is such an inevitable fatality of the lesser states to follow the stronger in war, that Holland, for instance, will always be our inveterate enemy till we either reduce it into a province of Great Britain, or make ourselves stronger than France by other conquests: and, finally, that the consequences of our timid, unambitious, unwarlike policy, towards states of this description have been injurious to them, as well as to ourselves.

The notorious ignorance of foreign countries, which has so often impeded the success of our arms, must have arisen solely, it is observed, from our being accustomed to regard war by land as an object of subordinate importance. Speaking of the evils arising from this source, he remarks, that a want of previous arrangements for furnishing the necessary information, defeats the secrecy that ought to be observed in fitting out an expedition.

'The officers, whose duties require them to be well provided with plans and information, are left to hunt for them in various shops and libraries all over the metropolis; and the unusual demand of some particular article, gives rise to conjectures which are circulated in every part of the kingdom, and may even find their way to France. This observation struck me forcibly last year, previous to my sailing on the expedition under lord Chatham. I was buying some maps for the occasion in London. The person in the shop told me, that he was sure the expedition must be going against Antwerp, because the officers of the navy and army had suddenly bought up almost all his charts of the mouth of the Scheldt.' &c.

The author next adverts to another error conspicuous in almost all our military expeditions; 'systematically dividing our armies, and making war by dribblets,' we send out a force barely sufficient and often quite inadequate to accomplish the object in view.

'This inadequacy of force has contributed most materially to the failure of all our expeditions that have failed: and, in all cases, it has stopped us short in the career of victory, and has confined us to the repulse instead of the destruction of our adversary. It is this inadequacy of force, that makes our bravest generals, like the late lamented Sir John

Moore, instead of the enterprising spirit, that might be expected from the implicit confidence which they may place in the valour of their troops, feel a despondency arising from the dreadful responsibility of being at the head of a handful of brave men, who so often run the risque of being overwhelmed and sacrificed. Unlike the daring confidence of Agathocles, who commenced his operations in Africa by burning the transports which carried him over, the first thought of a British general, when he lands in any country, is to secure a good place of re-embarkation, which he foresees, sooner or later, must be the end of his career.—The inadequacy of our force, and the desponding spirit of the army, which is a natural consequence of it, cannot long escape the observation of the people of the countries in which we act. Hence, however they may detest the French, they naturally shrink from embarking in the same cause with a nation which holds out to its allies nothing but despair. Is it reasonable to suppose, that men, in any part of the world, will unite with us and expose their lives and property to certain destruction, from a principle alone of hatred to the French, or of attachment to some former government, which they know cannot possibly stand of itself, even if they should succeed in a re-establishment of it?—By acting on so small a scale in war, without ambition, and without a determined resolution both of supporting our allies, and of maintaining our conquests, to the last extremity; we may fairly be said to act—First, as our own enemies; because our conduct either makes those take up arms against us, or refuse to arm in our favour, who otherwise might be willing and able powerfully to assist us; and the failure of our feeble attacks, aided by feeble insurrections, consolidates the power of France in all the conquered countries:—Secondly, as the enemies of the people of all nations, wherever we carry our arms, whether as allies, or as conquerors; because we all at once expose their country to all the horrors of war, and then, in a short time afterwards, re-embark; so that, we must appear, as it were, to make war by caprice, without any object at all, regardless of the sufferings of others, to whom our friendship and our enmity are thus equally fatal. pp. 213—217.

In the course of his essay, the author, to illustrate the principles laid down, makes frequent allusions to the line of policy pursued by this country towards different foreign powers, namely, Spain, Sicily, Denmark, Prussia, the American States, the Spanish colonies, &c.; particularly the two former. In regard to Spain, he is of opinion that all imaginable circumstances, physical as well as moral, concur in presenting the noblest opportunity that can be desired for setting about our great work of subverting the French empire. We ought, however, he says, to insist upon having the chief command and direction of military affairs in that country\*. The Spaniards he still continues to think good

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\* The late action at Barrosa affords at once a fresh instance of the incomparable valour of British troops, and an additional proof of the absolute necessity of our having the chief command when we act in concert with the Spaniards.

patriots, and under proper management he has no doubt they would become, like the Portuguese, good soldiers.—To Sicily he maintains that we ought to have gone, not as allies, but as conquerors. At present, we are upholding, at a great expence, a government hateful to its subjects, and doubtful in faith to us; and in the hour of invasion, we shall be left to contend with the enemy, unsupported, probably by either.

In the 7th chapter, after some remarks upon the necessity of 'mixing war with politics,' which two branches of study, we are told, ought never to be divided, the author commences a warm attack upon our subsidizing system. He maintains that the gold which we have lavished upon the nations of the continent has been for the most part, uselessly thrown away; for that the same coalitions would have been formed, had we been as poor as the Lacedæmonians. 'We have been systematically deluded by the rulers of other states, who have always acted in war according to their own feelings and interests, although, the moment it suited their views to join us, they have found it convenient to persuade us that they could not do so unless we took their armies into pay. In short, there is scarcely a nation, from the Persians and Affgans, on the frontiers of our Indian territory, to the extremities of Barbary and Scandinavia, that is not grasping at our gold; while they have not the smallest intention or wish of serving us, and feel for us no other sentiment than secret contempt.'—The subsidizing system is, he maintains, as degrading and ruinous as it is impolitic and absurd. 'History affords the most striking proofs that those nations who buy foreign defenders, and arm foreign powers against each other, instead of taking the field themselves, as principals in their own wars, pave the way for their downfall. Had we set out upon a system of subsidizing the maritime powers, in order to fight against the French by sea, while we hired Austrians, Russians, &c. to oppose them by land, we should most certainly have been a province of France at this moment. Let us utterly renounce this timid Byzantine policy, and trusting in future to our own daring and persevering spirit, attack our enemy wherever he is to be found; for all elements, all climates, all seasons, are alike to the brave.'

After again adverting, in the 8th chapter, to the reasons for acting upon the offensive in our war with France, he proceeds to inquire, what are the best points for making the attack. Some of his readers may be disposed to smile, when they find him gravely balancing the reasons for and

against 'carrying the war direct into France.' At present, however, he does not deem it advisable to make a serious attack upon the French any where except in the Spanish peninsula ;—though we ought to hold ourselves prepared to embrace any future opportunity that may offer, for making an impression in other quarters. As to the claims of the former rulers of any countries which we may occupy, he says this is a question, as far as concerns Great Britain, not of justice but expediency. By the law of nations, we are under no obligation whatever to restore deposed princes to their lost dominions : and to force upon the people of other countries forms of government which they detest, is acting most unjustly towards them as well as to ourselves. One striking example is given, in the case of Malta, of the pernicious nature of our policy in this respect. The people of that island are extremely attached to the British ; and were filled with dismay, when, at the peace of Amiens, they saw themselves on the point of falling into the hands, either of their old treacherous rulers the knights of St. John, or of the exasperated French. The rest of this chapter is taken up with a pretty extensive view of the nature of the future relations with foreign powers to which our new system of warfare would probably lead, and of the terms upon which we ought to treat with our allies and our enemies.

In the concluding chapter, the author enters into an inquiry as to what constitutes a military nation. He maintains, that a free constitution like that of Great Britain, is as well adapted for a military nation as any that has yet been seen ; that commerce is favorable to the views of such a people ; and that other arts can have no prejudicial effect. If the being engaged in constant wars, and vanquishing hostile armies superior in numbers, constitute a military nation, we have, in point of fact, a better claim to that title than any nation of the present times ; and nothing is wanting to make us a military people, according to the only true definition of the word, but a more vigorous system of martial policy. With the following observations relative to the comparative number of troops which the two nations can bring into the field, we shall conclude our account of this interesting work.

' While we have thus seen, that 240,000 men, neither generally well disciplined nor well combined, have checked the whole force of the French empire, it is evident, that the troops, whom Bonaparte can bring into the field, cannot exceed that number ; but if we choose to give his armies credit for any thing vastly superior to the rest of mankind, we must necessarily make an abatement from the above estimate, and suppose his ef-

fective military force to be a great deal less than 240,000.' 'It appears to me that this country can, without any increase in its military establishment, employ 120,000 soldiers upon constant service against the enemy; which would be by far the most politic mode of carrying on the war, the most saving both of men and money, and the most effectual for bringing it to a glorious and speedy conclusion.' 'This force will be amply sufficient to effect the destruction of the French empire, because it is as great a number as Bonaparte has ever been able to act with, in the same part of the continent; and the events of the last two years certainly cannot be supposed, to have increased either his resources or his reputation, so as to enable him to display greater energy in future.' 'A defensive war, against invading armies spread over a country, is not merely destructive to the troops employed, but it wastes and destroys the mass of the pacific population, by robbing them of their means of subsistence.' 'On the other hand, if the numbers of the people, from furnishing large armies for foreign wars, or any other causes, be diminished in an unusual proportion, in any country; the increased average loss of men will be made good by a proportional increase in the population, provided that the industry of those who remain at home be not diminished, or the means of exercising it cut off from any branch of the community.' 'The number of men, in any country in general, and of those employed in any profession in particular, are exactly proportioned to the demand, not to the casualties. Some trades are more unhealthy than others; a manufacturer is more unhealthy than a farmer, and a soldier, upon actual service, may be said to be the most unhealthy of all; but as men are always found in abundance to serve as manufacturers, so will there be no want of men for soldiers, as long as there is a demand for them.' pp. 498—506.

We have thus endeavoured to give an outline of the principal features of this masterly performance; an outline which would perhaps have been rather less faint and imperfect than it is, had the author been careful to preserve a more distinct division and more methodical arrangement of parts.

From the manner in which, upon former occasions, we have expressed ourselves on the subject of war, the spirit and principles of this writer may, perhaps, be expected to meet with our decided reprobation. We are not, however, aware that the qualified praise bestowed on the present work, is at all inconsistent with our avowed sentiments upon that head. We lament, as much as we ever did, the prevalence of war; that glaring proof and deplorable effect of the depravity of man. Nor have the jejune remarks and inconclusive reasoning of a certain periodical work, which has condescended to notice a few observations lately made by us on the fighting trade, by any means convinced us, that the profession of arms is not a standing reproach to human nature, or that a conscientious Christian may not, except upon the supposition stated, readily entertain very serious scruples about training up his children for the military life. Yet we never asserted, in an unqualified manner, the ab-

solute unlawfulness of war, under all conceivable circumstances. A nation the most peaceable and unambitious may find itself involved in war, by the imperious necessity of determining between an appeal to the sword, and submission to a foreign yoke. No one, we presume, will seriously contend that a people, so circumstanced, ought tamely to surrender themselves a prey to a haughty invader; no one will dispute their right to maintain their existence as a distinct nation, and to redeem themselves from destruction even at the price of blood. Nay, if persuaded that they are marked out for conquest by an implacable enemy, why should they not resolve to anticipate his attack, and disable him, if possible, from inflicting the meditated blow? We will even admit that it may be right and necessary for a people to cultivate a spirit rather warlike than otherwise; since if they betray any reluctance to go to war, in support of their rights and independence, they are almost sure to be despised, pillaged, and oppressed by their neighbours. 'Sovereign powers,' the present writer observes, 'have always shewn themselves so stubborn and so deaf to reason, that the justest claims are disregarded unless backed by force, for whatever might have been the case in the golden age, Astræa has never since been acknowledged upon earth, when she has forgotten to bring her sword along with her.'

If the author do not draw too exaggerated a picture of the ambition of France, and the dangers of this country, we have no doubt that he greatly overrates our ability to carry on the war upon the grand scale which he lays down; and is too sanguine in his expectations of what his system of martial policy, supposing ourselves competent to act upon it, would enable us to effect. To the pecuniary burdens which the war has already brought upon the nation, we do not recollect that he makes a single allusion: debt and taxation seem to be quite out of the compass of his views and calculation. We know there are some, who do not find their patriotism altogether proof against the privations they endure, and have cause to apprehend; and who are sometimes ready to affirm, that even liberty and independence may be purchased at too dear a rate. There are others, too, who seem more than half inclined to believe that the benefits of that constitution, in the defence of which they are called upon to sacrifice their lives and fortunes, exist more in theory than in fact. For our own part, we can hear sentiments of this kind uttered, without feeling much surprised, or very angry; and yet, cold blooded philosophers though we be, we will venture to affirm, that the glory and independence of our

native land, are as dear to us as to any of our countrymen. Why did the tidings of victory just announced make our hearts leap with exultation? Because, though as Christians we deplore the crimes and the miseries attendant upon war, as Britons we cannot but rejoice at whatever contributes to raise the glory of the English name; and because every fresh instance of the superior valour of our troops, affords fresh ground of confidence as to the safety of our country. A reform of the abuses which have unhappily crept into our constitution would certainly render the superior advantages we possess, compared with other nations, more conspicuous than they are, and that such a reform may be speedily accomplished is most devoutly to be wished. Yet the national blessings we enjoy at this moment are, in our opinion, of no trifling nature. They are, at least, quite sufficient to prevent us from feeling any complacency in the idea, of quietly permitting the land of our forefathers to be melted down into a province of the French empire.

Capt. P. is so enthusiastic a lover of his profession, that his military ardour sometimes betrays him into sentiments and language which we cannot approve. For instance, he remarks, p. 115, that our commercial pursuits during the last century, *fortunately* led to national quarrels, and involved us in wars. We know indeed his meaning to be, that the wars alluded to were fortunate because they contributed to keep up a martial spirit in the nation, which might otherwise have been quite extinguished. Yet these expressions, and others we could point out, do not harmonize very well with the feelings of those who long for the time, when peace and good will shall universally prevail among mankind, and the nations learn war no more. The expedition to Buenos Ayres the author considers as highly impolitic, and severely condemns our conduct towards the people of the country, who, he says, had good reason for hating and opposing us. 'Yet that we should have evacuated South America,' says Capt. P., p. 518., 'without waiting for an opportunity of chastising our presumptuous antagonists, I shall, as a soldier, always lament.' That is, we ought to have persisted in an enterprize injurious to ourselves, merely for the sake of satiating our vengeance, and heaping fresh wrongs upon the unfortunate inhabitants of Buenos Ayres! The ardent and chivalrous spirit of the author, however, does not often betray him into sentiments so inconsistent with humanity and justice. We are glad also to observe, that the feelings of the citizen are not sunk in the habits of the soldier, but that a love of military glory is associated in his mind with a warm attachment to civil liberty.

Whatever some of Capt. Pasley's readers may be inclined to think of his notions and his sentiments, all must admit that the present work, as a composition, is intitled to no mean tribute of applause. His style, perspicuous, natural, and unstudied, shews that, with a complete mastery of his subject, the author has acquired a complete command of appropriate language: his manner, animated, persuasive, and energetic, proves that he is himself deeply impressed by a sense of the truth and importance of his opinions, and that he knows how to summon to his aid all the fascinations of eloquence to recommend them to the attention of his readers.—We take our leave, for the present, of this gallant soldier and accomplished gentleman, happy to think that the publication of his second volume will soon favour us with a fresh introduction.

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Art. II. *The Principles of Fluxions*; designed for the Use of Students in the University. By William Dealtry, M. A. Professor of Mathematics in the East India College, and Fellow of Trinity College, Cambridge. Royal 8vo. pp. iv. 376. Price 14s. boards. Deighton, Cambridge; Rivingtons, London. 1810.

THE method of Fluxions is doubtless the sublimest and most useful production of the inventive powers, in the abstruse sciences; and it has, whether in consequence of its sublimity and utility or not, we are unable to determine, been most unfairly dealt with. Nations have combined to deprive its matchless inventor of the honour of his invention; though that he was not only the *first*, but the *only* real discoverer of the method, has been as irrefragably established, as the simplest proposition in the elements of geometry. The principles, also, on which the method rests, were early attacked by Berkeley, Rolle, and others. But the attacks merely called forth the power of able advocates, who triumphantly refuted every objection; and that so *clearly*, as to leave no room on which a caviller could found a new and specious objection, and to have brought the controversy, it might have been expected, to an ultimate decision. At the distance of nearly a century, however, a new opponen starts up;\* retails all Berkeley's arguments, with greater mathematical knowledge, but far less metaphysical acuteness; and remarks, very uncandidly, with regard to the most able defenders of the principles of Fluxions, Maclaurin and Robins, 'that the *prolixity* of their reasonings *confirms the notion that the method they defend is an incommodious one.*' As if it were possible for a thousand idle, but plausible objections, to be refuted without prolixity! Or as

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\* Mr. Woodhouse, in his *Principles of Analytical Calculations*.

if the original objectors would have had forbearance enough to avoid exulting, if only one of their most *trifling* arguments against the method had been left unanswered!

It is at all times much easier to cavil than to confute: yet in regard to the *fundamental* principles of Fluxions, the confutation of opponents is a matter of comparative simplicity. We shall therefore embrace this opportunity, previous to giving an account of Mr. Dealtry's ingenious work, to answer the chief objections that have been recently advanced against the sublime science on which it treats.

The doctrine of Fluxions, as taught by its great author, contains the doctrine of *velocity*; but 'velocity,' we are told, 'is a term not of itself accurately understood.' Now, if this argument have any force, we would ask, what becomes of the science of mechanics? Happily, however, all that in either case we require is, the *measure* of velocity; and this is sufficiently obvious.

It has been farther affirmed, that in defining the various orders of fluxions, 'absurd and untelligible expressions are employed.' That such expressions may have been employed by unskilful authors we need not deny: but that the development of principles requires them, is not true. The contrary might be evinced by quoting from any of the first rate authors in this department. We shall take a passage from the work before us, which no one, we presume, will think of charging with obscurity.

'The fluxion of a variable quantity has been considered as its rate of increase or decrease; hence, if that increase or decrease be uniform, the fluxion continues the same. But if the rate of increase or decrease be variable, its *measure* will also be variable; and will itself have a *certain rate of increase or decrease*. The *measure of this rate* will be its fluxion; that is, the fluxion of the fluxion, or the second fluxion of the variable quantity. If this second fluxion be also variable, the measure of its rate of variation will be the third fluxion of the original quantity; and so on, till some fluxion becomes constant; then it will have no more. These different orders of fluxions, it is plain, are similar in their nature to the first fluxions; for they are such, in fact, to the quantities from which they are deduced; and their fluents are the fluxions which immediately precede them.' p. 86.

It is again pretended that, by introducing the doctrine of motion into pure geometrical speculations, the natural order of science is inverted. Yet geometrical and analytical quantities are best conceived as generated by local motion; and their properties may as well be derived from them while they are generating, as when their generation is supposed to be already accomplished in any other way. A right line or a curve line is actually described by the motion of a point; a

surface, by the motion of a line; a solid, by the motion of a surface; an angle, by the rotation of a radius:—and all these motions we may conceive to be performed according to any stated law, as occasion shall require. These generations of quantities, indeed, we daily see to obtain *in rerum natura*; and the ancient geometers had frequent recourse to the same mode, in considering their production, and then deducing their properties from such actual descriptions.

Although the theory of fluxions as established upon the doctrine of motion, is perfectly satisfactory; yet, as it may be founded upon a principle purely analytical, namely, that of *limits*, this also has been effected. But here, again, it is affirmed, that ‘the method is not perspicuous, inasmuch as it ‘considers quantities in the state in which they cease to be ‘quantities.’ Now this representation is by no means accurate. When mathematicians employ the term *to vanish*, they never use it in reference to a state of *absolute nothingness*. But, when the difference between any two quantities so decreases as to become a less fractional part of one of them than any assigned fractional part whatever; or when the difference between the terms of a ratio becomes less in respect of one of them (the greater for instance) than by any assigned ratio,—this is expressed, and surely without any egregious impropriety, by saying that such difference *vanishes* in respect of that greater quantity.

Once more it is objected, with regard to the doctrine contemplated in this view, that ‘if you increase  $x$  by  $i$ , and afterwards make  $i = 0$ , the hypothesis is, as Berkeley says, ‘shifted, and there is a manifest sophism; since, if the hypothesis be destroyed, the consequence ought not to be retained.’ But in all this there is either much misapprehension or much misrepresentation. The suppositions made in the business the objectors fix upon, when *fairly* stated, are no more inconsistent and contradictory, than to suppose that a person should first go up stairs, and then come down again. To suppose the increments to be something and nothing at the *same time*, is contradictory; but to suppose them first to exist and then to vanish (in the sense just explained) is perfectly consistent:—nor will the consequences drawn from the supposition of their prior existence, if just, be in the least affected by the supposition of their subsequently vanishing,—because the truth of the latter supposition no way contradicts the truth of the former. To make this more plain, consider what is made out from each supposition. From the first, that  $x$  has increased by  $i$ , this consequence is drawn, that the proportion between the increments of  $x$  and  $x^m$ , so long as they exist, may be expressed by that of 1 to  $mx^{m-1} + m$ ,

$\frac{m-1}{2} x^{m-2} i$ , &c. if  $i$  always express the increment of  $x$ . And this consequence is no way affected by supposing  $i$  continually to decrease, and at length to vanish. But from this last supposition we may gather, that the less  $i$  is, so much the nearer the ratio of 1 to  $mx^{m-1}$  comes to the ratio of the increments; and that by a continual diminution of  $i$  we may come as near this ratio as we please, but can never equal it till  $i$  vanishes—this being the *limit* of the varying ratios. This ratio, therefore, and no other whatsoever, agrees to the description which Newton has given of the ultimate ratio of the vanishing increments: so that his conclusion is deduced not only without ‘a manifest sophism,’ but without any inconsistent suppositions. In reference to this, the objectors make no distinction between two opposite things being done at the same time, and being done at different ones; between the supposition of a line drawn, and then rubbed out, and a line drawn and not drawn at the same moment. Besides, the hypothesis advanced by Bishop Berkeley, and supported by Mr. Woodhouse, proves too much: for, according to their principles consistently followed out, when you destroy the hypothesis, *all* effect of its having existed ought to be destroyed; which is not the case, for there still remains a ratio of 1 to  $mx^{m-1}$ .

Some few of the least discreet of the opposers of Newton, deny the existence of prime and ultimate ratios altogether: but to them we conceive much need not be said. They must admit that two quantities may *begin* and *cease* to exist in any finite time,  $T$ ; and with that admission, it will be easy to demonstrate that they have a first and a last ratio. For, if they have not a first ratio, they have not a second, nor a third ratio, &c. therefore they have no ratio in the time,  $T$ : but in the time  $T$ , they are quantities (by hypothesis), and therefore they have a ratio. That is, they *have* a ratio, and they *have not* a ratio in the time  $T$ , which is absurd:—therefore (by the *reductio ad absurdum*) they have a first ratio. 2. *E. 1<sup>o</sup>. D.* Again, they cease to exist at the end of the time  $T$ , by supposition: therefore, after the end of the time  $T$ , they are nothing; therefore, after the end of the time  $T$ , they have *no* ratio. But *in* the time  $T$ , they *had* a ratio (because they existed), and after the end of that time they have no ratio; therefore, they had a *last* ratio. 2. *E. 1<sup>o</sup>. D.*

Having thus exposed, and we trust without either ‘proximity’ or unnecessary abstruseness, the futility of the most vaunted objections to the principles of the fluxionary calculus, we shall no longer detain our readers from the work immediately under our notice.

The distribution of subjects in Mr. Dealtry's treatise, is somewhat different from that which has been usually adopted. The following transcript from the titles of the 24 chapters into which the work is divided, will shew its peculiarities of arrangement. 1. On finding the fluxions of quantities. 2. Maxima and minima of quantities. 3. On drawing tangents to curves. 4. On drawing asymptotes to curves. 5. Method of finding fluents. 6. Areas of curves. 7. Contents of solids. 8. Lengths of curves. 9. Surfaces of solids. 10. Center of gravity. 11. Centers of gyration, oscillation, and percussion. 12. On second, third, &c. fluxions. 13. On finding the points of contrary flexure in curves. 14. On the radius of curvature. 15. On spirals. 16. On the conchoid of Nicomedes. 17. Attractions of bodies. 18. On logarithms. 19. Maxima and minima of curves. 20. Application of fluxions to the motions of bodies affected by centripetal forces. 21. Motions of bodies in resisting mediums. 22. Fluents. 23. Fluxional equations. 24. A collection of problems.

In adopting this arrangement, and in proceeding, as Mr. Dealtry usually has done, 'from the simplest instances to the most general cases,' he has had an especial regard to those, who do not so much study mathematical science for its own sake, as because it is an excellent instrument in the discovery of truth, and in the attainment of *philosophical* knowledge. And, in this latter view, he has much simplified the steps leading to the illustration of the chief propositions in Newton's *Principia*. The beneficial exercise of the intellectual powers, indeed, seems to be our author's grand object.

'It must not be forgotten [he says] that one of the great benefits to be derived from mathematical studies, is the discipline of the mind. The mere knowledge of certain truths is, to the great body of literary men, a matter only of secondary importance, when compared with the advantages which result from the exercise of the understanding, and the improvement of the reasoning faculty. The Elements of Euclid have, in this view, been justly considered as of singular excellence. Their peculiar value, arises in a great measure, from the perspicuity of every part. The chain of reasoning is preserved entire: and the reader proceeds from step to step with the argument fully before him, and with an evidence of its truth which cannot be doubted.'

From an author with these correct views, it is not unreasonable to expect instruction, nor will those who turn to his book with this expectation be disappointed. His developement of first principles is satisfactory; his application of these principles to the various topics of inquiry towards which they have been directed, is almost universally correct; and his solutions of many curious and interesting problems are extremely luminous and elegant. He always bears in mind, and very

frequently adverts to, the distinction between fluxions and the *representatives* of fluxions, in the investigations of curvilinear geometry; and by so doing cuts up by the roots, without seeming to intend it, some of the most specious objections against the new analysis. The introductory and illustrative theorems to some of Mr. Dealtry's discussions, have great merit; such, for example, as those which relate to tangents, radii of curvature, and the maxima and minima of quantities.

From a work, so many parts of which require the aid of diagrams, it is difficult to make quotations that are independent of them. We are unwilling, however, to close our account, without shewing something of the manner of the author. We therefore present two extracts. The first contains some useful remarks, connected with the subject of maxima and minima.

'To determine when the equation  $x^3 - 9x^2 + 24x - 16 = 0$  becomes a maximum or minimum.

Assume the fluxion  $= 0$ ; then  $3x^2\dot{x} - 18x\dot{x} + 24\dot{x} = 0$ ; or  $3x \times x^2 - 6x + 8 = 0$ .

Now the roots of this quadratic equation are 2 and 4;  $\therefore 3x \times x - 2 \times x - 4 = 0$ .

To ascertain which of these roots gives a maximum, and which a minimum; find whether the value of the fluxion just before it  $= 0$ , be positive or negative. If it be positive, the quantity is increasing, and the next root gives a maximum; if negative, it is decreasing, and the next root gives a minimum.

In this instance, if  $\dot{x}$  be assumed positive, and  $x$  less than 2, the value of  $3x \times x - 2 \times x - 4$  is positive;  $\therefore$  this root gives  $x^3 - 9x^2 + 24x - 16$  a maximum. If  $x$  be assumed greater than 2, but less than 4,  $3x \times x - 2 \times x - 4$  is negative;  $\therefore$  this root gives the original equation a minimum.

The meaning of the assertion, that if  $x = 2$  it gives the equation a maximum, and if it  $= 4$  a minimum, is, that  $x^3 - 9x^2 + 24x - 16$  increases till  $x = 2$ , and then decreases till  $x = 4$ ; not that it is the greatest possible when  $x = 2$ , nor the least possible when  $x = 4$ . For if quantities less than 2 be successively substituted for  $x$ , as

$$\begin{array}{l} 1 \\ 0 \\ -1 \text{ \&c.} \end{array} \left. \begin{array}{l} \text{the results are} \\ - \\ - \end{array} \right\} \begin{array}{l} 1 - 9 + 24 - 16, \text{ or } 0, \\ -16, \\ -1 - 9 - 24 - 16, \text{ or } -50 \text{ \&c.} \end{array}$$

that is, it will go on decreasing, *sine limite*.

And if quantities greater than 4 be substituted successively for  $x$ , as

$$\begin{array}{l} 5 \\ 6 \\ 7 \text{ \&c.} \end{array} \left. \begin{array}{l} \text{the results are} \\ - \\ - \end{array} \right\} \begin{array}{l} 125 - 225 + 120 - 16, \text{ or } 4, \\ 216 - 324 + 144 - 16, \text{ or } 20, \\ 343 - 441 + 168 - 16, \text{ or } 54; \end{array}$$

that is, it will go on increasing, *sine limite*.

In this case we have supposed  $x$  to increase, and therefore that  $\dot{x}$  is po.

sitive. If  $x$  be a decreasing quantity, its fluxion is negative. Suppose  $x$

to decrease till it becomes equal to 4; here  $3\dot{x} + x - 2 \cdot x - 4$  is negative, while  $x$  is greater than 4; therefore, when  $x = 4$ , the original quantity  $x^3 - 9x^2 + 24x - 16$  is a minimum. If  $x$  be assumed greater

than 2, and less than 4, then  $3\dot{x} + x - 2 \cdot x - 4$  is positive; therefore the root 2 gives  $x^3 - 9x^2 + 24x - 16$  a maximum. These results are exactly the same with those obtained by the first method.

When two or an even number of the roots of the resulting equation are equal, they shew neither a maximum nor a minimum.

It follows from the preceding articles, that when the fluxion of the given quantity is of the same denomination with regard to positive and negative, before and after it becomes equal to nothing, it does not indicate either a maximum or minimum. Now this occurs, when two roots of the fluxional equation are equal. For, let the given quantity be  $3x^4 - 32x^3 + 120x^2 - 192x$ ; of which the fluxion is  $12x^3 - 96x^2 + 240x - 192$ ;

$$\text{or, } 12\dot{x} \times x^3 - 8x^2 + 20x - 16$$

$$\text{or, } 12\dot{x} \times x - 2 \times x - 2 \times x - 4.$$

Let  $x$  be positive; then before  $x = 2$  this fluxion is negative; and if  $x$  be greater than 2, and less than 4, it is still negative; therefore the root 2 does not give a minimum. But as the fluxion changes from  $-$  to  $+$ , while  $x$  increases from a quantity less than 4, to a quantity greater than 4, this root 4 gives  $3x^4 - 32x^3 + 120x^2 - 192x$  a minimum; and it then begins to increase.

In the same manner, if the fluxional equation has 4 equal roots, as  $x \times x - a \times x - a \times x - a \times x - a \times x - 2a$ , or any even number, the fluxion is of the same denomination with respect to  $+$  and  $-$ , both before and after  $x$  becomes equal to  $a$ ; and therefore the equal roots neither indicate a maximum nor a minimum.

The number of maxima or minima which a flowing quantity admits, is equal to the number of unequal roots in the fluxional equation.

Let  $3x^4 - 28ax^3 + 84a^2x^2 - 96a^3x + 48a^4 = 0$  be an equation, in which it is required to determine the different values of  $x$ , when the expression becomes a maximum or minimum. Put the fluxion  $= 0$ ;

$$\therefore 12x^3 - 84ax^2 + 168a^2x - 96a^3 = 0;$$

$$\text{or, } 12\dot{x} \times x^3 - 7ax^2 + 14a^2x - 8a^3 = 0;$$

$$\text{or, } 12\dot{x} \times x - a \times x - 2a \times x - 4a.$$

If  $x$  be assumed less than  $a$ , the result is  $-$ , or the root  $a$  indicates a minimum; if  $x$  be greater than  $a$ , but less than  $2a$ , the result is  $+$ ; and the root  $2a$  denotes a maximum, &c.; therefore when all the roots are unequal, the proposition is true.

And if the fluxional equation have an odd number of equal roots, as

$$x \times x - a \times x - a \times x - a \times x - 2a, \text{ when } x \text{ is less than } a, \text{ the}$$

result is +; when greater than  $a$ , but less than  $2a$ , it is —; therefore one root  $a$  gives a maximum, and  $2a$  a minimum; the product of  $x - a$

$\times x - a$  determines nothing; hence universally, there are as many maxima and minima as unequal roots, in the given equation.

When all the roots are impossible in the fluxional equation, as no possible value of  $x$  can give a result = 0, the quantity must either increase or decrease perpetually, and therefore cannot admit a maximum or minimum.' p. 17—20.

Our next quotation exhibits the solution of a curious, though not difficult problem.

'A cylinder of oak is immersed in water till its top is just level with the surface, and then is suffered to ascend; it is required to determine the greatest altitude to which it will rise, the velocity which it has then acquired, and the time of its ascent.

Let  $h$  = the height, and  $a$  the base of the cylinder, and suppose the specific gravity of oak : that of water ::  $n : 1$ . Let  $x$  be any variable altitude through which the cylinder has ascended, and  $l = 16\frac{1}{2}$  feet. Then the moving force by which the cylinder endeavours to descend =  $h \times a \times n$ , and the force of the water upwards to prevent it =  $h - x \times a \times 1$ ;  $\therefore$  the whole moving force upon the cylinder =  $h - x \times a - h \times a \times n = ah - ax - h \times a \times n = \overline{1 - n} \cdot ha - ax = mha - ax$ , by substituting  $m$  for  $1 - n$ , =  $a \times mh - x$ . Hence the accelerating force =  $\frac{a \times mh - x}{h \times a \times n} = \frac{mh - x}{nh}$ . Now if  $v$  represent the

velocity of the cylinder after it has risen through a space =  $x$ ,  $v \dot{v} = \frac{1}{2} 2Fx \dot{x}$ , in this case,  $2l \times \frac{mhx - x^2}{nh}$ ;  $\therefore v^2 = 2l \times \frac{2mhx - x^2}{nh}$ , and

$v = \sqrt{\frac{2l}{nh}} \times \sqrt{2mhx - x^2}$ . And when the cylinder has acquired its greatest ascent,  $v = 0$ , or  $\sqrt{2mhx - x^2} = 0$ ;  $\therefore x = 2mh$  = the part of the cylinder extant.

'To find the time we have  $\dot{T} = \frac{\dot{x}}{v} = \sqrt{\frac{nh}{2l}} \times \frac{\dot{x}}{\sqrt{2mhx - x^2}} =$

$\sqrt{\frac{nh}{2lm^2h^2}} \times \frac{mhx}{\sqrt{2mhx - x^2}}$ , and  $T = \sqrt{\frac{n}{2lm^2h}} \times A$ ; where  $A$  = a circular arc of radius  $mh$ , and versed sine  $x$ , which needs no correction.' p. 315, 316.

This solution is correct as far as it goes: but the most curious results connected with the problem are omitted. If the author had carried his investigation a little farther, he would have found that the circumstances of the motion of the wooden

cylinder, are exactly analogous to those of a pendulum in a non-resisting medium; and it would have been an interesting branch of the inquiry, to ascertain the density and dimensions of a cylinder such as should have its reciprocations isochronous with those of a second's pendulum.

Many parts of this work have pleased us exceedingly; and especially the very valuable chapters on fluents and fluxionary equations, and the general collection of problems. We must observe, however, that the solution of Prob. 13. p. 300, is unsatisfactory. It is proposed to find the direction of a projectile thrown, with a given velocity, from the top of a tower of a given height, so that it may fall at the greatest possible distance from its bottom. Mr. Dealtry assumes an unknown quantity, which, by means of his process of solution, he determines to be equal to *half the parameter* of the parabola in which the projectile will move. But this cannot be determined without first knowing the parabola or the direction: so that this solution requires the previous solution of the problem itself.—A neat and simple geometrical solution of this problem, may be seen in the Supplement to the Ladies' Diary for 1804.

We must confess too, we have been surprised at some omissions; and especially that no notice should be taken of the subject of caustics, or of the fluxions of spherical triangles. We could also have wished that the author had collected together the fluents he has so ably investigated into a table, for the convenience of subsequent reference; and that he had entered a little more minutely into the method, by which it may be ascertained *à priori*, whether a proposed formula is integrable or not. Several of the foreign mathematicians have treated this branch of the subject very admirably; but we are not acquainted with any English work where there is a single hint in reference to it, except in Mr. Woodhouse's book, mentioned towards the beginning of this article. There are a few propositions relative to the criterion of integrability, which are little known among the English, but which are so highly important and extensively useful, that we wish much to see them introduced into a future edition of Mr. Dealtry's work. Among these are the following.

1. If the fluxion of a function  $V$  of  $x$  and  $y$  be found by two different processes: the one by causing  $x$  only to vary, and then in the resulting expression to suppose  $y$  only to vary; the other, by first supposing  $y$  only to vary, and then to make  $x$  only to vary in the resulting expression; we shall have in both cases the same final fluxional expression.

2. When a fluxional expression  $px + qy$  with two variables  $x$  and  $y$ , is real, or may be considered to represent the fluxion

of a function of  $x$  and  $y$ ; the equation  $\frac{\dot{p}}{y} = \frac{\dot{q}}{x}$  always obtains.

3. The quantity  $p$  being any function whatever of  $x$  and  $y$ , if we find the fluxion of the quantity  $\int p \dot{x}$ , where we first consider only  $x$  as variable, and afterwards cause both  $x$  and  $y$  to vary, we shall have  $(\int p \dot{x}) = p \dot{x} + y \int \frac{\dot{p}}{y} \dot{x}$ , in such manner, that the second term of the second member is the part that depends upon the variation of  $y$ .

4. The formula  $p \dot{x} + q \dot{y}$  being supposed such that we have the equation of condition  $\frac{\dot{p}}{y} = \frac{\dot{q}}{x}$ , that formula will be a complete fluxional equation, or one that may be integrated. This is the converse of Prop. 2.

5. Every fluxional equation  $p \dot{x} + q \dot{y} = 0$ , of the first order with two variables, which is not complete, or which does not satisfy the equation of condition  $\frac{\dot{p}}{y} = \frac{\dot{q}}{x}$ , may be rendered complete, by multiplying by an ascertainable factor.

6. There exists for every fluxional equation with two variables, such as  $p \dot{x} + q \dot{y} = 0$ , not complete, an infinitude of factors which may render it a complete equation.

7. When the expression  $p \dot{x} + q \dot{y} + r \dot{t}$ , &c. composed of any number of variable quantities  $x, y, t$ , &c. at pleasure, is a complete or integrable fluxional equation, the equations  $\frac{\dot{p}}{y} = \frac{\dot{q}}{x}$ ,  $\frac{\dot{p}}{t} = \frac{\dot{r}}{x}$ ,  $\frac{\dot{q}}{t} = \frac{\dot{r}}{y}$ , &c. all obtain.

8. And reciprocally, if the fluxional equation  $p \dot{x} + q \dot{y} + r \dot{t} + \dots$  is such that the equations of condition  $\frac{\dot{p}}{y} = \frac{\dot{q}}{x}$ ,  $\frac{\dot{p}}{t} = \frac{\dot{r}}{x}$ ,  $\frac{\dot{q}}{t} = \frac{\dot{r}}{y}$ , &c. all obtain, that will be an integrable fluxional equation.

By these and similar theorems, extended to the higher classes of fluxional equations, so much facility is given to the mode of finding fluents, in many curious and interesting cases, that any work on fluxions must now be reckoned defective, which does not develope and apply them. We

think, however, notwithstanding this and the other omissions to which we have adverted,—notwithstanding, too, that the notation might *often* be improved and the arrangement in a *few* cases,—that Mr. Dealtry's is a treatise of very considerable merit. We earnestly hope to see his work adopted as a common text-book in our universities and higher seminaries of education. And we trust we shall not be accused of any intemperate exultation, if, on this occasion, we remind those very few persons who yet maintain that profound scientific attainments are scarcely compatible with sincere piety, that Mr. Dealtry is a most powerful advocate of that noble establishment, The Bible Society; and ranks among the most skilful defenders of Christian truth, and the brightest examples of Christian charity.

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Art. III. *A Charge delivered to the Clergy of the Diocese of London*, by John, Lord Bishop of that Diocese, at his primary Visitation in 1810. Published at the Request of the Clergy. 8vo. pp. 32. Parker, Oxford. Rivingtons. 1810.

**THOUGH** this is a very slight tract, yet, on several accounts, it merits a little attention. It is ominous of the conduct that will be pursued by the successor of the late pious and amiable Dr. Porteus; it displays, very strikingly, several features in the character of a large body of the clergy and laity of our establishment; and is itself, whether we consider the statements, or the sentiments, or the reasoning, or the admonitions, or the style of writing, the most remarkable sample of episcopal instruction that has appeared, at least in our times. There is enough in it to surprise both churchmen and dissenters: for our own part it is with unfeigned regret, that we have observed so much matter of humiliation for the former, and of triumph for the latter.

It will be natural for every reader of this charge, to remark the cold and heartless spirit in which it has been composed. His lordship seems, either to have been out of his element, or to have become a proficient in the discipline of the stoics, or to have survived the fervour of human passion. He may be aptly styled the *torpedo* of the pulpit. He handles nothing without imparting to it a dulness the most unvaried and oppressive. The subject, in fact, is perfectly immaterial; and whether he speaks of his predecessor, (now more than ever to be regretted)—or dwells on our national mercies,—or enlarges on the evils of democracy—or inveighs against the sectaries—or exhorts the clergy to promote charity and kindness—or expatiates

on the rewards of a faithful minister,—he preserves, for the most part, just the same temperature of feeling as if he were penning an article of amusement for the lexicon, or bewailing the miserable condition of a turnpike road.

This, however, is a mere trifle, compared with the astonishing ignorance which his lordship betrays, in the following passages, respecting the actual state, as well as history, of the religious sects of this country.

‘The same general *revolution*’ he affirms ‘has caused, and in return receives increase from, the errors in religion which have arisen! These also have a share in our distractions. The infidelity which was studiously propagated at the beginning of these troubles, though it has since declined, and never had many followers compacted into any formidable body, yet has contributed to unsettle the minds of many, and to incline them to a dangerous licentiousness of opinion, or indifference in religion. The extreme into which others have run, shocked at this growing evil, has been equally prejudicial to sober and sound religion. Men have sought for separation, when the circumstances required the strictest union; and to rebuild the shaken faith of Christians on the fluctuating basis of enthusiasm; and to heal the wounds which Christian obedience had received from corruption of mind, profligacy of manners, and vitiousness of life, not by the evangelical doctrine and grace of repentance, as the Gospel teaches, but by new and unheard of conversions, the inventions of men of heated imaginations, or ambitious views.’ pp. 11, 12.

‘The numbers of the old Dissenters, such as Presbyterians, Independents, and Anabaptists, have long since been either stationary, or on the decrease. Now with these men there was honest ground of dissent, though in our judgment erroneous and unreasonable: it was at least well known, and defined with sufficient accuracy, and its limits were easy to be marked out; and in the fundamental doctrines of Christianity they did not differ from us. Even with Arians and Socinians, though the difference was extreme, yet it was not difficult to assign the grounds and limits of it. But of these modern dissensions it is not easy to make out any assignable limits, &c.’ p. 15.

‘They know not what style or name to assume; yet I suppose that their teachers are those which assign the denominations, such as they are, amongst which you will find the strange terms of *Padobaptists*, *Antipadobaptists*, or the general terms of *Dissenters*, *Protestant Dissenters*, or more commonly they call themselves after the name of some celebrated leader, *Wesleyans*, *Whitfieldians*, &c. This is the very same thing, I conceive, with that which St. Paul exclaims against with so much indignation; “I am of Paul, I of Apollos, and I of Cephas:” and he asks with concern, “Is Christ divided?” and again, “While one saith, “I am of Paul, and another, I am of Apollos, are ye not carnal?”’ p. 16.

We can only notice two or three of the gross blunders committed in these extracts. The French revolution, of whatever else it may have been guilty, has not, in this country, given rise to any innovation in religious doctrine. It

has, indeed, awakened or inflamed the zeal of all parties in behalf of their common Christianity. But, long before that awful and instructive event, the doctrine of sudden conversion, which, we presume, is what his lordship means to express in the elegant phrase of 'new and unheard of conversions,' was zealously propagated in all parts of the nation. The advocates of this doctrine have been very successful, especially among the lower orders, in *counteracting* the baneful influence of the revolutionary philosophy; and we are in fact indebted to one of these 'new Puritans,' for a most satisfactory and eloquent exposure of the loathsome nature and pernicious tendency of the French infidelity. —The ranks of the 'Presbyterians' are, no doubt, 'on the decrease;' and, as there is little reason to think they will be recruited, the sect will ere long, perhaps, become extinct in England. But the 'Independants and Anabaptists,' are four or five times as numerous as they were in the reign of the Second Charles; and amount to perhaps a third of the separatists from the church. These sects, too, strictly adhere to the doctrine of their 'old' dissenting forefathers, and consequently have the same 'honest ground of dissent;'—with the further privilege of 'not differing from' his lordship, 'in the fundamental doctrines of Christianity.' As for the rest, though we are fully sensible that 'it is not easy' for a person who has given so little attention to the subject as this dignified prelate, 'to make out any assignable limits of the modern dissensions;' yet we have no manner of doubt in affirming, that they may be accurately and commodiously classed under the generic names of Arminians and Calvinists;—neither of whose principles can be considered as of very dangerous tendency, since 'speculative persons may lean to the one or the other side without blame.' (p. 13.) The church, indeed, has contented herself, on this point, with a dignified neutrality; and some of her most learned members and brightest ornaments, may be adduced as patrons of the contending sects.

When a man comes to discuss a subject of which he is not only utterly ignorant, but respecting which his prejudices have bid a long "farewell to physic," he is in great danger of confounding phantoms with realities; and of describing, the images that seem to pass the mouth of his cave, with the same assurance as if he delivered matters of experience and observation. Thus his lordship, supposing that he descried in the character of modern dissenters an 'unheard of' and dangerous monster, has given it shape and figure,—compounded it of the most frightful and

discordant qualities,—and then alarmed all peaceable and retired churchmen, by a noisy proclamation of his visionary terrors. From the ‘depths of Calvinism,’ he says, ‘a new schism has been engendered,’ consisting of persons who halt between the church and the ‘tabernacle;’—who partly continue in the church and partly separate from it;—who seek for separation and ‘yet profess to follow the purity of the church;’—who ‘incline to the extreme rigor of Calvinism,’ while ‘they soften down these doctrines by more moderate interpretations;’—who ‘labour to heal the wounds which christian obedience had received, from corruption of mind, profligacy of manners, and vitiousness of life,’ and at the same time dispense with evangelical repentance and a blameless deportment;—who have no name, and yet are called ‘Pædobaptists, Antipædobaptists, Dissenters, Protestant Dissenters, Wesleyans, Whitfieldians, &c.’

Very little intercourse with the world would suffice to detect the fallacy of this representation; and even if confinement in our garret had effaced all traces of what we have formerly observed—if criticism were as unfriendly to the memory as it is said to be to the imagination—still we should be confident in affirming, that no such sect as this ever did or ever can exist. These qualities involve a metaphysical contradiction. Like so many acids and alkalies, they neutralize each other; or they are like the positive and negative qualities of algebra, self destructive; or like the well known picture, composed ‘*undique collatis membris* ;’ or like Mr. Southey’s Palace of the Elements, built on the very ridge of absurdity. As far indeed as his lordship’s assertions regard the Calvinistic and Arminian ‘puritans,’ (denominations, as before observed, which include the great bulk of ‘modern dissenters,’) we fear a harsher epithet is applicable, than absurd. These calumniated persons, we think, might adopt, (and with much greater justice than it was originally urged,) the remonstrance of the chancellor in *King Henry VIII* ;—

‘ My good lord bishop—we all are men,  
In our own natures frail; out of which frailty,  
And want of wisdom, *You, that best should teach us,*  
*Have misdemeaned yourself, and not a little :*  
Toward the king first, then his laws, in filling  
The whole realm by your teaching, and your chaplains,  
(For so we are informed,) with *strange opinions,*  
*Diverse and dangerous.*’ &c.

Every one at all conversant with the sects in question will bear us out in affirming, that, whatever be the speculative

or practical errors of their systems, they have no manner of connection with the French revolution: that they are much less hostile to the church, than his lordship is to the most exemplary and conscientious dissenters: that, while many of their more eminent teachers are insensibly acquiring a greater reverence for our venerable establishment, the body at large regards those of the clergy whose life and doctrine declare,

‘That they are honest in the sacred cause,’ with sentiments of great respect and kindness: that their rule of life embraces the severest as well as purest principles of morality, sanctioned by the most affecting considerations: and that, for the virtues of sobriety, industry, equity, and active benevolence, they will bear a comparison with the most virtuous of their neighbours.

Indeed, we consider it as downright affectation to treat these men with contempt; and the fashionable clamour raised, in order to rouse the powers of the hierarchy against them, about their ignorance, their disaffection, their disorderly lives,—deserves to be noticed and reprobated, solely because of the mischiefs it is likely to occasion. A vast multitude of all ranks, who either have not the opportunity, or will not be at the trouble, to use their own eyes, will trust, it is to be feared, with implicit rashness, to the representations of his lordship, and his fellow labourers in this pious warfare. Instructed to consider these ‘new Puritans’ as the enemies of good order and sound morality, they will regard them with coldness and distrust; and, identifying the interests of the church with those of the state, will make them the objects of their political as well as religious rancour. Thus their hearts will become alienated from a large body of loyal and meritorious fellow subjects; and every fresh accession to the dissenters will agitate their minds with perpetual apprehensions for the security of religion and government. Clergymen, who propagate these misrepresentations, should consider that their own influence and respectability must always rest on their character for knowledge, equity, moderation, and charity. The sectaries, too, can write,—and they will be read. When they have been exasperated by these unjust and unskilful aggressions, they will not fail to turn them to the disgrace of their authors. The ‘ignorance’ of the clergy will be triumphantly displayed; the infirmities of individuals will be exaggerated and ascribed to the whole body; their outrageous zeal in favour of the church will be represented, not as a proof of their attachment to the gospel, so much as of their regard to secular interests; while the calumnies they so industriously circulate, will be made use of to evince their in-

tolerance, uncharitableness and bigotry, and degrade them in the estimation of the public.

But while churchmen themselves will suffer severely in their temper and character, dissenters also will be visited with a portion of the evil. Opposition will, indeed, augment their numbers; but with their numbers they will unfortunately imbibe more of a sectarian spirit; they will look with unwarrantable jealousy and aversion on the religious establishment of their country; and their prejudices, assailed by menaces and abuse, far from being scattered before the storm, will take root more firmly, and shoot out with wilder luxuriance. Deaf to the instructions of those who would reclaim them, their zeal for making proselytes will burn with tenfold violence; and, while they perpetually tremble for their privileges, which some weak minded but well meaning persons may endeavour to abridge, they may eventually, perhaps, be driven to withdraw their affection from a government, which not only excludes them from power, but which seems to envy them protection. Every reflecting person will look forward to this state of things with anxiety and alarm;—but will readily agree with us, that, if the present mode of carrying on hostilities be long persisted in, such an event is by no means improbable. If, then, the clergy pay any regard to the tranquillity of their flocks, or the purity of their own reputation,—if they wish to prevent the increase of separatists, or reduce to obedience those who have shaken off the yoke of authority,—it will become them to abjure the idle hope of prevailing by dignified censures, or affected contempt; they must abate from the rigour of their pretensions; they must studiously avoid every occasion of irritation and offence; they must allow a tone of moderation and indulgence to take place of an unbending and repulsive austerity: instead of employing the despicable aid of misrepresentation, they must condescend to study the opinions and prejudices of the dissenters; they must catch their ardent and zealous spirit; and blend with the mildness and affection of the Christian, the tolerant and commanding reasoning of the philosopher.

In concluding, we must observe, that the matter of this charge is not more remarkable, than the language and composition. The grave and learned author has not only “misdemeaned himself towards the king,” but most vehemently “abused the king’s English.” The successor of Lowth might be expected to observe at least the ordinary rules of grammar. But his lordship convened his reverend brethren in a hurry; and seems to have been in the predicament of a preacher, we once heard of, who preached so

frequently that he had really no time for composing sermons. The inconsistencies into which this haste has betrayed his lordship, are endless. For instance, he insists largely on the blessings of concord, and yet affirms, that 'the metropolis and its neighbourhood is liable,' &c. (p. 19.)—that 'humility and meekness is a remedy,' (p. 18.)—and that 'one' (p. 31) He is a staunch assertor of episcopal dignity, and, notwithstanding, begs to be 'excused, if he should *fall upon* some things which may seem to be less appropriate than they might be.' (p. 5). For the close of his periods he has been careful to select such graceful and sonorous monosyllables as 'here and there,' 'from time to time,' &c.;—and there is also a judicious sprinkling of such elevated expressions as 'there are such,' and 'these are those.' In the same magniloquent strain we are informed, (at p. 13.) that 'the gospel to be preached to the poor is not *of this guise or sort*;' and at p. 14. that there are some men who '*fall into* the schemes' of other men, which said other men, 'after having *heated* their fancies, *fall into* the traps they have laid,' &c. This last *elegancia*, indeed, leads us to observe, (as a further example of the incongruity to which we have alluded,) that though our author's imagination is, by nature, extremely cold, yet his metaphors are remarkably extravagant. Thus he speaks of a certain shock that 'has been felt' in the 'various ways,' of 'pressure,' 'agitation' and 'alarm' (p. 6.); and tells us (p. 9) that the '*seeds of discontent arise*'

'From the *pressure* necessarily occasioned by the difficulties with which we have had to contend, the necessity of which is not equally seen by the short-sighted when the danger is less evident and immediate: from the *fluctuation* of government and change of rulers amongst us, which *has* given rise to such mutual recrimination, as has had no other tendency than to render all parties *suspected*, and less *respected* by the people: from the *failure* of some enterprizes, an event to be *expected* in such uncertain times; from the *inadequate success* of others, and consequent disappointment, even where much, if not all, has been gained: and, above all, from the *sense and habits* of due subordination once broken or impaired, and since imperfectly, if at all, restored.' p. 9, 10.

As specimens of the sprightliness and perspicuity of his lordship's *manner* our readers may take the following.

'To experience in the affairs of the Church at large I may have some pretensions, from the several stations I have successively held in it. But this Diocese is of a very different stamp from those which I have formerly administered, *though each of them also distinguished by a peculiar character, not common to many.* This may be said to differ even from itself; some parts being the main seat of population and commerce, others *as retired*, and secluded from the business of the world *as much, as even the very remotest corners of the kingdom.*' p. 5.

' If it be so, I ask whether the sacrifice thus made to convenience be not far too great. Or that, in cases of sudden distress, a Church might be unserved, or some office unperformed. I have no scruple in saying that it were better it should, than that a person should be employed, of whose fitness we have no means of judging.' &c. p. 30.

' It may seem strange to those who can contemplate these things in the abstract, as it doubtless will to succeeding ages, *that* after the awful lesson which has been exhibited to Europe, after the clear demonstration of the miseries of revolution and change, (even where the former state was bad, and stood in need of great reformation,) *that* there should still be found men willing to plunge themselves and others in the same troubled waves, vainly flattering themselves *that* they can ride in the whirlwind, and direct the storm; or through pride of heart, unsteadiness of mind, or discontented temper, *one or other of these or more combined*, ambitious of change, without foresight or regard to consequences; and *that* men should not yet be convinced, *that* excessive liberty has a natural tendency to end in extreme despotism; and *that* what is tried and known by long experience, though short of perfection, is more to be relied upon than new speculations, however specious.' p. 7.

It is conjectured that the reading of this charge has induced Lord Sidmouth to drop his motion on the subject of the qualifications of dissenting teachers.

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Art IV. *An Account of the Kingdom of Nepaul*; being the Substance of Observations made during a Mission to that Country, in the Year 1793. By Colonel Kirkpatrick. Illustrated with a Map, and other Engravings. Royal 4to. pp. 388. Price 2l. 12s. 6d. Miller. 1811.

A PREFACE of considerable length, written in the name of the publisher, gives a history of the manuscript, which has passed, at length, into this very elegant and costly sample of book-making. It was composed of 'cursory observations,' 'thrown together' in haste, and under many other inconveniences, in obedience to the injunction of the Indian Government, and chiefly for their use and that of the Court of Directors; no idea being further from Captain (now Colonel) Kirkpatrick's mind than that of ever seeing the sentences he was thus hastily putting down, printed on royal quarto by Bulmer, or on any other paper by any other typographer. 'It was not till ten years after, on the writer's return to England,' that, declining the task of dressing up the composition for public appearance himself, 'he consented, at the instance of some private friends, that the manuscript should, with the permission of the Court of Directors, be put into the hands of a literary gentleman for the purpose of its being properly prepared to meet the public eye.' While, however, it was thus waiting in the literary purgatory, its liberation into publicity and fame was retarded by the expectation of the results of a later embassy to Nepaul, which

had been performed under circumstances much more favourable to the acquisition of knowledge. During this delay, the literary gentleman alluded to, died; and, there appearing no immediate prospect of obtaining the new information which had been looked for, application was made without delay to the writer, to become at last his own editor. This he refused; and the publisher, therefore, 'was reduced to the necessity of sending the work forth nearly in the same state in which it came into his hands, the only alteration made in it consisting of a few verbal corrections, and the division of the contents into chapters.' The publisher very formally avows that the writer stands 'exonerated from any responsibility for the defects of a production which it was at no time his wish or purpose to obtrude upon the public in its actual state;'—and he adds, 'however the value of the work may hereafter be diminished by more copious and methodical relations, he flatters himself it will, in the interim, be received with indulgence, as the only attempt hitherto made,' &c. &c.

Thus the public are invited to pay two guineas and a half, for such a quantity and kind of information about Nepaul, as will, confessedly, serve only till the appearance, in royal, imperial, or elephant quarto, of an *Account of the New Embassy*. And the work which they are to be gratified to receive, for this temporary use, and at this price, is of such a quality in the estimation of its author, yes, of its own author, that he has constantly thought it not worth the trouble of a revisal—even during the very time that he has been editing works relative to India, and while a work like this must, by its very nature, depend for its value peculiarly on himself. To us all this appears, on the part of the author especially, a very strange proceeding. How could he patiently suffer the progress, toward a splendid publication, in his name, of a work, in which, though confessedly drawn up in a crude manner, he did not care to attempt a single improvement? Why did he not interfere to prevent its appearance, or at least to procure that it should appear in a much less pompous and costly form? As to the publisher, he pleads his very natural unwillingness to lose what he had expended in preparations, made probably, during the detention of the manuscript in the hands of the 'literary gentleman.' The preparations meant must be the plates, (about sixteen in number,) which are very beautiful. Some of them, however, are quite insignificant, representing only some of the implements and weapons in use in Nepaul; and as to the views and human figures, on what authority are they given? Several of them have no delineator's name, and a number purport to be 'drawn by A. W. Devis, Esq.;'—and the

picture certainly needs not be less pretty, though no such draughtsman be mentioned as accompanying the embassy, and though an Esquire undoubtedly would not have accompanied it without being mentioned. A particular account, indeed, is very honestly given of the authorities followed in drawing the map; which, however, would have been quite as serviceable on a scale four times smaller. It can be accounted for only on some principle of revenge against the Chinese empire, for its threatened encroachment on Nepaul, that this petty kingdom of Nepaul is located on a dazzling expanse of 32 inches by 20 of the finest paper in England,—an ampler space than we have been accustomed to allow for the delineation of the vast and swarming territories of the aforesaid empire.

It seems this 'kingdom,' (the whole annual revenue of which may be a sum equal to that which the royal quarto accounts of it now published, and to be published within a few years, will cost us here in England,) had been detected in a valley or rather plain surrounded by hills between Bengal and Tibet; and indeed bordering so nearly on this latter country, now no better than a dependency of China, that the emperor, or at least the governor of the nearest province, had cast a look towards it as an article which there could be no harm in picking up, to make a trifling addition to the imperial dominions. As this, however, was a kind of amusement for which another great empire in Asia had acquired a very particular taste, it was natural that any outcry, however feeble, that might be made by the state about to be absorbed, would be listened to with all due interest at Calcutta. It was certainly very undesirable that our worthy neighbour Kien-Long, or whatever was his name, should pre-occupy a neat piece of ground, which, otherwise, might at some not very distant future time become, (consistently we mean, with all proper regard had to justice and moderation,) a commodious outlet and extension to our too confined frontier. And besides, it was apprehended, that that frontier might be in danger of becoming still more confined, if the redoubtable Kien-Long should be allowed to extend his royal domain to the foot of those hills, from the top of which his martial mandarins might almost see the sparkling of the sunshine on the Ganges. Yet the Indian Government felt considerable embarrassment, in deliberating on the proper reply to the application made from the royal court of Nepaul, for nothing less than military aid against a Chinese army; an army which, commanded by a kinsman of the emperor, had advanced near the capital, under

pretence of vindicating the emperor's friend, or rather subject, the Lama of Tibet, whose rights were alledged to have been violated by the government of Nepaul. There was no doubt, that the appearance of two or three dozen English with firelocks, or even sticks, would drive back these formidable legions five times faster than they came; but, it would also have the effect of demolishing the frail, the truly porcelain commercial arrangements, between the Chinese and the East-India Company. Any interference of this kind was therefore steadily refused; while an offer was made, and, as better than nothing accepted, of a deputation to proceed to Nepaul, to mediate between its government and the representative of the greatest of monarchs. The opportunity of getting a look at this shy people, in this secluded and well-protected valley, which no Englishman had ever yet entered, or at least returned to describe, was gladly seized by the masters of Bengal, who had for a good while been desirous of accomplishing some such survey, and turning it to some good account. It was therefore, no doubt, with the most exemplary despatch that Capt. Kirkpatrick, with a proper suite, was forwarded to Patna. there to be met, in order to be conducted to the place of destination, by a deputation from Nepaul. The deputation, arrived in proper place and time, informed him that the business had been compromised with his imperial highness the Chinese general, on terms which implied no small fear either of his invincible arms, or of British authoritative interference. For the sake of politeness, however, the envoy was invited to proceed, and finish as a matter of ceremony what had been undertaken as a matter of importance. Under this royal and flattering sanction, the party advanced through a wild country, intersected by numerous streams, and often broken into hills, precipices, and glens, with here and there an insignificant village or fort, and a patch of cultivation, till they came to the great forest, which forms a deep frontier to a very large proportion of the Nepaul territory, and which would evidently be capable of the most important service in its defence. The chief actual benefit it affords is from a traffic in timber, of which large quantities are sent down by the rivers to the more southern country, under a heavy duty to the Nepaul government.

‘ Besides valuable timber, however, this forest affords another source of profit to the government in its numerous elephants; but this, like the timber, is not improved so much as it might be. The Governor of the Turrye told me, that in his district, which reaches from Somoisir to the Konsi, there were caught annually between two and three hundred elephants; much the greater part of these, however, are very young, being not above five kauts, or seven feet and a half high; nor can

they well be supposed able to catch any of a superior size, as the animals are not driven into a keddah, or inclosure, but are caught by snares or nooses thrown over their necks by a mahoot, seated on a decoy elephant. The rope being immediately drawn, the end of it is secured round a tree, from which it is easy to conceive that they often break loose, and are not unfrequently strangled in their struggles. There is, therefore, a double disadvantage attending this imperfect mode of catching these animals, for while it clearly tends to diminish the breed, it renders the elephants so prematurely caught of little value: there are, accordingly, very few of this great number sold for the benefit of the government, who claim an exclusive right to the whole, and dispose of them, for the most part, in presents, or in commutation of occasional services, and pecuniary demands.

‘Besides elephants, this forest is said to be greatly infested by rhinoceroses and tygers. The latter appear almost invariably solitary, but two or three elephants, I have been told, will sometimes take possession of the road, and obstruct the progress of travellers a considerable time: a large herd of them assaulted the camp of the Nepaul deputies at Jhurjhoory, when, they were on their way to Patna, and were got rid of with difficulty. They sometimes issue from the forest in droves, and over-run the cultivated country on its borders, penetrating even, now and then, a good way into the company's districts. We did not, however, meet with a single wild beast of any kind in the whole course of our journey.’ pp. 17—19.

The breadth of this woody barrier, at the part where our travellers crossed it, was eight or ten miles. It is not said what magnitude the trees attain; but as a specimen of those to be found a little way within the country, a fir is mentioned which had been felled and lay across the road, ‘measuring about ninety feet clear of the branches, and not less than eight feet in the girth;’ and a ‘felled Saul-tree, that measured better than a hundred feet below the branches, and from eight to nine feet in the girth.’

They came to a stream which in ‘one particular spot abounds astonishingly with fish,’ in consequence of the ‘place being held in great sanctity by the more pious classes of Hindoos, who have dignified it with the name of Nagdeo (or the Divine Serpent,) and who, so far from disturbing the fish which swarm here, rarely pass without feeding them.’ Soon afterwards they came to another place where the fish would give their free consent, for any good they got from the ‘piety’ of the Hindoos, that every man of them should turn Buddhists, Seiks, Mahometans, or professors of any other faith they please; for,

‘The channel of the river is intersected by seven or eight casting nets united together by being hooked at their extremities to poles or sticks erected in the water. To each net there is a man or boy, who has a second net fixed to his waist, and hanging behind him, in which he deposits the fish he catches by diving. They dive headforemost, though

in water not deeper than the middle, throwing up their feet nearly erect, and seizing the fish sometimes between their teeth, but most commonly with their hands.' p. 36.

The chiefs of the Nepaul deputation took a high interest in seeing, and partly sharing the sport. And their little regard to ceremony, in this instance, leads Col. K. to make the following statement.

'On this occasion, as well as many others, it was observable that the superior classes of these people admitted of considerable freedom in the carriage and conversation of the lower orders, whom they very rarely affected to keep at any distance. Nor was this sort of easy intercourse confined to particular descriptions of men: it existed equally among the military and the civil ranks; the private soldier being as unembarrassed and forward to deliver his sentiments in the presence of an officer of whatever degree, as a fisherman or porter before a minister of state, or governor. At the same time, this frankness of manner was never seen to degenerate into rudeness or disrespect.' p. 36.

As, according to our author, all the persons of distinction, civil or military, are Hindoos, of the two superior castes, it may justly excite surprise, if this representation be correct, that they should so seriously fail of obedience to the laws of a religion, which makes it imperative on them to maintain the dignity, or rather sanctity, of their superior rank, and which finds in the dispositions of human nature, a most powerful reinforcement to the authority of such injunctions. Indeed on the strength of what we know of man, we may be infallibly assured, that the dictates of such a religion will, in a very considerable degree, be practically observed by its professors; and assured, therefore, that the above representation is made in the most charitable mood of our author's justice. It is no bad exemplification of this statement that is afforded in the very next page, where it is acknowledged that one class of the common people, the hill porters, are completely at the arbitrary disposal of the Nepaul gentry, who will order them away, without the least ceremony, from any undertaking in which they may have been ever so formally engaged by the wood merchants on the border. 'The evil,' says our author, 'would have scarcely merited notice, had it been limited to the particular case in question, [the forwarding of his mission;] but I am afraid the instances of it occur too often, when any of the principal men of the country happen to travel (especially on public business) in the route of the merchants.'

The road begins, at a village called Hettowra, to ascend a region so hilly, and often so rugged and broken, that beyond this station no baggage or merchandize is transportable, otherwise than on the shoulders of these hill

porters; who carry the gentlemen in hammocks slung on poles, and their luggage in light hampers. The hamper, containing generally about a given weight, denominated by Indian terms of which the writer has not taken the pains to name the English equivalent, is the lading of one man,—excepting, we suppose, when its contents, as is sometimes the case, are a man or woman. The hammock, which at Hettowra takes place of the palanquin, has from four to eight bearers assigned; sometimes two, and sometimes four being under the pole at one time. The wages of these porters are fixed by government. They are so afraid of the heat and jungle fever of the lower country, that ‘no offers,’ our author says, ‘can tempt them to descend below Hettowra after the middle of April:’ but he does not say, (and on what ground can we assume?) that no more peremptory expedients than ‘offers’ are ever resorted to, especially when important men travel on important state concerns,—for instance, to announce to some allied court the birth, and first performances in the eating way, of an heir to the monarchy of Nepaul. It is not, however, statesmen and state agents alone that can put these bearers in requisition, in their own time and manner; ‘it being,’ our author says, ‘among the obligations of the tenants of jaghires and other landed estates, to perform this service occasionally for the proprietor.’

In order to reach what may be called Nepaul proper, the gentlemen had to traverse a large exterior division of the kingdom denominated the Turryani, or low country; and of this labour, no small portion consisted in getting up rough eminences, and winding along the top or the bottom of formidable precipices. It was of course, that there were presented to them many romantic and many grand views.

This outer territory contains many portions of good land, and a prodigious quantity of fine timber. The parts that are clear are but thinly inhabited, and but indifferently cultivated; and the whole yields but a slender revenue to the state. The governor of one chief division of it, is supposed to raise double the sum that he annually remits to the royal treasury, but, unfortunately, is not permitted the undivided enjoyment of this handsome surplus, so fairly come by; ‘being obliged’ says Col. K., ‘to divide his profits with the official men at Khatmanda (the royal capital), who would not appear to be a whit less corrupt than their brethren of Hindostan.’ We ought not the less to compassionate the people of Hindostan and Nepaul, that we in Europe have very long been free from the plague of corrupt officers of state.

Leaving Hettowra our travellers were obliged to keep company a good while with the Rapti, a most wild and

and impetuous torrent, which rushes down a rocky channel between immensely high precipices, with a declination from the level, of perhaps five hundred yards in fourteen miles. The road would be impassable in the wet season, during which, also, any other communication between the two parts of the kingdom is extremely difficult. One of the agreeable climbing-places is thus described: 'the footing is rendered not a little insecure by the loose fragments of rock which are scattered throughout it: many parts of the road, too, necessarily over-hanging others, and these stones being easily set in motion by the action of the feet in climbing, those who bring up the rear of a company of travellers are very liable to be annoyed by the tumbling fragments.' On reaching the top of the eminence of Cheesapany, they had, for the first time, an imperfect view of what may well be believed one of the grandest prospects in the world.

\* The mountains of Himma-leh \* suddenly burst upon the view, rearing their numerous and magnificent peaks, eternally covered with snow, to a sublime height; and so arresting the eye as to render it for some time inattentive to the beautiful landscape immediately below it.' 'The snow lay upon them as low down as their sides were visible to us, which in some parts was a very considerable depth, notwithstanding the interposition of the stupendous mountains which rose immediately to the southward of them, and which, though of very inferior elevation, were nevertheless streaked with snow. This lower Alps, which would appear to be an inseparable attendant on the Himma-leh chain throughout the whole range of the latter, constitutes, to an immense extent, what is called the Kuckâr, or lower Boutan, dividing every where upper Boutan or Tibet from the Nepaul territories.' p. 57.

At the foot of the Cheesapany mountain, they passed so close as to hear, (for it does not seem they had the privilege of seeing) a cataract of 50 feet perpendicular; and proceeded through a remarkable glen, without enjoying a luxury reserved for more lucky travellers. 'I am assured,' says Col. K., 'that this spot is extremely subject to violent gusts of wind, which, rushing from the intervals of the mountains, and carrying with them innumerable pebbles, render it a very unpleasant stage for travellers, on whom these scattered fragments sometimes descend with the impetuosity of a hail-storm.' Through whatever perversity of our nature it may happen, it certainly is a fact, that, to the reader, it is much more agreeable that the traveller should have been in pains and perils, than that he should have gone on altogether com-

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\* The summit of one of which was seen by Sir W. Jones at the distance of more than two hundred and forty miles.

modiously. We acknowledge we had a very strong sensation of disappointment, at seeing him get all the way through the border forest without any obstruction from the wild elephants, and without so much as once seeing a tiger, or any other formidable animal. And here, in this glen, we should have been gratified to have found the winds in proper action for a *moderate* pebble-shower. This deficiency of stimulus, however, is a little compensated, in seeing him, a few stages farther on, in a situation in which it would evidently have been difficult to fall asleep in the softest hammock.

‘The path winds round the east face of the hill of Ekdunta, at no great distance from its brow, and is the most alarming, if not the most dangerous passage, that occurred in our whole journey. The breadth of it no where exceeds two feet, and it is in some places not so much. On one hand is the side of the hill, which, contrary to the general nature of these mountains, is here quite bare, affording neither shrub nor stone capable of sustaining the stumbling traveller, on whose other hand is a perpendicular precipice some hundred feet deep, at the bottom of which the Markoo-kola rushes impetuously over its rocky bed. When I perceived the situation I was in, I should have been very well pleased to have got on my legs: though probably, so sure-footed are the bearers, I was better in my hammock, where, at all events, I was under the necessity of remaining as the narrowness of the road did not allow of my quitting it with safety. p. 63.

As a great proportion of the surface of this country necessarily confines cultivation to the sides of the hills, it is also necessary that the cultivated ground should be laid out in terraces, which being seen on all sides, form a striking feature in the landscape of the country.

‘The terraces or steps are constructed with no small labour (often extending to the tops of the highest hills), for the culture of those kinds of grain which require that the water should remain for some time on the soil. The sides of most, if not of all the mountains in this country, abounding in springs, these terraces are easily overflowed, and the water conducted from one to another, according as circumstances demand. Sometimes two fields or flights of terraces are seen separated from one another, by ravines or rivulets, several hundred feet deep, watered from the same spring, by means of an aqueduct constructed simply of one or more hollowed trees laid across the intervening chasms, and slightly supported at their extremities, as far as the nature of the precipice happens to admit.’ p. 64.

Col. K. cannot well be too little credulous, as to any peculiar virtue or policy possessed by the dynasty which preceded that now established in Nepaul, and under the auspices of which probably many of the laborious operations for moulding the country into this serviceable form were accomplished; yet such labours, certainly, would not have been voluntarily

prosecuted, under such a system of oppression as that which he represents to be now reducing the population of the tracts through which he passed. A conspicuous feature of the present policy is to make the lands change their holders as fast as possible. Those assigned to the Omrahs, or commandants of the forts, for the support of themselves and their men, and the making of their fortunes, if that be possible, might really be mistaken for the subjects of an intentional experiment, how soon cultivated ground may be reduced to a desert, if our author did not inform us that much of the other land is under the same process.

'They (the Omrahs) are never allowed to remain a long time together in the command of the same place, being relieved for the most part yearly, and not unfrequently in the moment that they are about to reap the harvest of their lands. The same policy, however, is discernable in all the other arrangements of the Nepaul government with regard to its delegated authorities, and the jaghire lands, both of which are constantly passing into new hands.'

(To be concluded in the next Number.)

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Art. V. *Evening Amusements ; or the Beauty of the Heavens displayed.*

In which several striking appearances, to be observed on various Evenings in the Heavens, during the year 1811, are described ; and several Means are pointed out by which the time of Young Persons may be innocently, agreeably, and profitably employed within Doors. Intended to be continued annually. By William Freud, Esq. M. A. &c. 12mo. pp. iv. 205. Price 3s. boards. Mawman. 1811.

IN OUR examination of Mr. Freud's *Evening Amusements*, for the year 1810\*, we had occasion to animadvert, at some length, upon his novel plan of making his astronomical lucubrations the vehicle for diffusing Socinian principles ; and to expose, as it appeared necessary for us to do, his unjustifiable misrepresentation of the religious opinions of Newton, Hartley, and others. We are very glad to find that our observations have been seen by Mr. Freud ; and that he seems to have been so much impressed by them, as to discontinue the disingenuous method of propagating his opinions, which we then censured. With this exception (a very important one in our estimation) the present 'volume pursues the same plan as the former volumes : but for this year plates are not given, as the author wishes his readers to sketch out for themselves the course of the planets Herschell, Saturn, and Jupiter, from the notices of their positions, and their own observations.'

It is intended, we learn, to 'continue this work annually ;'

but we cannot ascertain exactly, how long it may be before some of Mr. Freud's ingenious coadjutors may perform the task entirely for him,—or, at most, leave him nothing but a preface and title-page to compose. For, first, he has a dark lantern 'the stream of light from which' he assures us 'is a very able conductor.' Next, he has 'an artificial globe for the heavens,' which he affirms 'is of great use, but it cannot [just yet, we presume he means,] perform all that we wish.' It seems, however, to be tolerably expert,—having probably assisted Mr. F. in his whole series of *Evening Amusements*; and now, says its employer, 'my globe, I perceive, mistakes about half a degree in the place of the Sun for the first day of this year.' Besides this ingenious globe, Mr. Freud is assisted by a Bode's Atlas of a remarkably humble and docile disposition; for, though it is far more correct than any other Atlas, nay, 'magnificent as it is, it already feels its imperfections.' We have, we confess, been often astonished at Mr. Freud's prowess in producing a volume of these *Amusements* annually; but the astonishment now sinks into simple admiration, that he could so long have kept so curious a secret from the public. It is only for the author, and his dark-lantern, and his 'artificial globe for the heavens,' and his *feeling* Bode's Atlas, to devote a spare evening or two to the business, and set about it *con amore*, and the labour will be accomplished *securè, festinè, et jucundè*. Now, if, in addition to these, our author should luckily meet with a quarter of a hundred of intelligent pens, (possessing nearly analogous acquirements with his other scientific coadjutors mentioned above, we suppose he will have nothing to do but to turn them loose into a ream of paper, and thus produce, without any exertion of his own mind, a book every way worthy of public patronage.

Our readers must not conclude, however, from this *exposé* of the manner in which Mr. Freud's labour seems to have been abridged, that his performance bears no marks of his own intellectual energy. We assure them, on the contrary, most positively, that he has again and again in different parts of the volume, exposed with great force of argument the extreme folly of compelling globes to 'repose under covers:' and has stated, most touchingly, the melancholy fact, that 'even in many of our literary institutions they are treated in the same ignominious manner': there 'they repose, under a dirty coverlid, and nine-tenths of the members probably do not know, whether they are representations of the Earth and Heavens, or globular stewpans!' Truly 'tis well for these institutions, that their globes are not akin to Mr. Freud's: otherwise, in-

stead of 'mistaking only half a degree', they would probably, in return for such 'ignominious treatment,' make voluntary blunders of 8 or 10 degrees,—a circumstance almost as much to be lamented as that any such Institutions should have a methodist librarian.

This energetic attempt to prevent the future confounding of globes with stewpans, however, masterly as it must be allowed to be, is not the only excellence in the present volume. There are peculiar beauties and curiosities of various kinds; and we have great pleasure in selecting a few of them for the edification of our readers.

1. The concave heavens a manufacturer of Astronomers.

'My reader, if he has globes, will do well every day to cast his eye on them for the following observations; and, if he has not, he will recollect that the concave of the heavens is before him, *by which some extraordinary astronomers have been formed.*' p. 9.

2. Nights are not blind.

'Every night *sees* their distance diminishing; Mercury diminishing, and Venus increasing in southern latitude.' &c. p. 197.

3. Beautiful and striking analogy.

'The sun has not cut the equator in the same place twice since man has been upon the earth, and above four times as many generations of men must have *mixed their bones with their ancient mother*, before the equinoctial points have performed their revolution, or the great year is completed. What additions will be made to our knowledge in that period, and what room there is for improvement! Shall we look upon it (query, what?) as bearing the same relation to the race of man, as eighty or ninety years is to a single individual?—then the human race may be said to have just passed its boyish years, and to be in the 17th or 18th year of age. A very unpromising lad it has, however, been; and the delight he takes in boisterous and mischievous exercises, shews that it will be some time before he comes to years of discretion.' p. 81.

4. Acute Argumentation.

'If the statements, then, in a work superintended by the first astronomers of France, and patronized and endowed by the state, cannot be depended upon to the nearest minute or second, can it be expected that *I*, who have not their means, should be able to give such accurate observations, as might be depended on to the nearest minute or second?' p. 117.

5. Brilliant discovery.

'No one can tell what an observation may lead to.' p. 159.

6. Delightful anticipation.

'A city has in our times been discovered, which *laid* buried upwards of seventeen hundred years in ashes, covered by soil. Should a globe be found there, what a treasure! It might be the globe, that Virgil had turned round, and by it noted the rising and setting of the stars.' p. 82.

Aye, verily. And should a night-cap be found there! It might—but we leave all conjectures concerning such a discovery, to be supplied by the ingenuity of our learned author another year.

7. Who may not be allowed the palm of scholarship.

‘I would not willingly depreciate the study of the languages, nor would it be *right in me*, who do not allow the palm of scholarship to any one who is unacquainted with the Greek and Hebrew,’ [to say nothing of the English.] p. 64.

8. Criteria for judging whether the palm of scholarship may be allowed to Mr. Freud.

‘Covers are removed from card tables, that they may be viewed as a handsome *piece* of furniture.’ p. 7. ‘In *their* turns the higher scholars might undertake the office. *He* would first fix, &c.’ p. 50. The author would not be ‘the most scientific *Frenchman*, who, in scrutinizing the paths of the heavenly bodies, never thought of *their* Creator.’ p. 133. ‘He made his gnomon 40 feet high’ ‘in which was a small hole, like that in one of *their* needles,’ &c. p. 176.

9. Accurate information as to astronomical history.

‘We shall be glad to see the *three* marks affixed to Greenwich which has but *one*.’ p. 100.

The author seems not to know that the difference in Longitude between the observatories of Paris and Greenwich, was determined by trigonometrical admeasurement by General Roy in conjunction with Cassini, Mechain, and others, to be  $2^{\circ} 19' 51''$ ; agreeing with the conclusion Dr. Maskelyne had previously drawn from observations purely astronomical.

10. Mysterious emblem of something grand.

‘The first of Orion on the west, and Sirius on the east of the meridian, are below him. These from the season of the year, and the position of the sun and moon, are shining in their highest splendour, yet they bow to his superior lustre [i. e. Jupiter’s]—fit emblem of a subject whose borrowed royalty outvies the grandeur of surrounding sovereigns.’ p. 200.

11. Successful imitations of the prognostications in Moore’s Almanac.

‘Persons by the sea-side, or on the banks of tide-rivers will be upon their guard, for the 24th (of February), as there is no foretelling what will be the result of the rise of the sea.’ p. 31.

Happily, however, the time has passed without danger, and the inhabitants have not ‘found the want of mere precaution, when the force of the waves has *overpowered the expected* LIMITS.’ Again,

‘They who live on the sea-coast or tide rivers, will therefore be attentive on the 25th of this month [March]: a strong east wind rush-

ing up the Thames with the tide, will make a powerful sensation on its banks, to a very great extent.' p. 51.

There *was* a strong east wind on that day : but all is still safe : the Essex marshes are not inundated, and we did not hear of any *powerful sensation* on the river banks. But the 3d prognostication may still be realized :

' The inhabitants of places by the sea-side, or on the banks of tide-rivers, will be therefore on their guard on the 3d of this month.' [September] p. 147.

## 12. Disinterested information to those who wish to publish *Evening Amusements*.

' It is my wish, that my readers should know in time every part of my process and design in these volumes.' p. 3. ' With Bode's catalogue and maps, with good globes, with the publications from Greenwich and Paris, the appearances in each year may, with some *small* skill, and *suitable* time devoted to the purpose, be delineated.' p. 158.

## 13. Remarkable theological discovery.

' With the longitude and latitude of a place its religion varies.' p. 205.

It is very extraordinary that this curious fact should have remained so long undiscovered. We now see clearly the reason why Paul preached the same doctrine at Athens and Rome, for which Stephen was stoned at Jerusalem—why there should be Papists at Rome and in Canada—Presbyterians in Holland and in Scotland—Methodists in Cornwall and in New South Wales—Baptists in England and in India—Calvinists at Geneva and at Aberdeen—and all sorts of religions, from Antinomianism to Theophilanthropism, in London and many other large cities. What an admirable solution have we now of many difficulties. Should it be asked, for example, how it happened that the Druidical religion, Popery, and Protestantism, have prevailed in their turns in England? The answer is obvious : the geographical situation of the island is changed ; all places in it have varied their latitude and longitude.—Why should Napoleon the Great have been at one time a Deist, at another a Protestant, at another a Mussulman, at another a Papist? Here again is a satisfactory answer : he changed his latitude and longitude.—Or, lastly, why should a reverend divine in Huntingdonshire, be only a simple Esq. in London? The same answer again he has varied his latitude and longitude.

Art. VI. *The Description of Britain, translated from Richard of Cirencester* : with the original Treatise *De situ Britanniae* ; and a commentary on the Itinerary ; illustrated with Maps. 8vo. pp. 318. price 18s. White. 1811.

AMONG Protestants it has been fashionable to load monastic institutions with unqualified abuse : but whoever is acquainted with the history of the Christian era, must be aware, that to *Monks* we are indebted, for almost every trace of literature, every record of antiquity, and every relic of genuine piety, that have descended to us from the middle ages. The manners of mankind had become so depraved and barbarous, amidst the wreck of empires, that an entire seclusion from secular engagements seems to have been requisite to the cultivation either of learning or of devotion ; and although both the superstition and the enthusiasm which are fostered by such a state, tended to deteriorate all its productions, many of these possess much intrinsic value, beside that which they acquire from their connexion with remoter antiquity, as the only medium by which we have access to its stores.

Such reflections naturally arise from our examination of a very useful (though defective) commentary, on the ancient history of Britain, by a Benedictine monk of the fourteenth century. The advantages and the disadvantages of his situation are strikingly exhibited, in a frank and familiar statement which he has given, of his obstacles to perseverance in this work, which he was finally discouraged from completing. His genius strongly inclined him to the study of British antiquities ; his leisure and retirement, as well as his access to libraries, favoured the pursuit ; a visit to Rome probably enlarged his classical information, and stimulated his antiquarian researches : but his abbot, (de Lytlington, of St. Peter's, Westminster,) was a man of different mold. 'Are you ignorant,' said he, 'how short a time is allotted to us in this world ; that the greatest exertions cannot exempt us from the appellation of unprofitable servants ; and that all our studies should be directed to the purpose of being useful to others ?—Of what service are these things, but to delude the world with unmeaning trifles ?'—Richard was at no loss to answer these queries. 'Do not such narratives,' replied he, 'exhibit proofs of Divine Providence ? Does it not hence appear that an evangelical sermon, concerning the death and merits of Christ, enlightened and subdued a world overrun with Gentile superstitions ? Nor is it too much, to know, that our ancestors were not, as some assert, *Autochthones*, sprung from

the earth; but that God opened the book of nature to display his omnipotence, such as it is described in the writings of Moses.'—But, he adds, 'when the abbot answered, that works which were intended merely to acquire reputation for their author from posterity, (*operibus, authori apud posteros nomen laudemque parituris,*) should be committed to the flames, (*exploratorium ignem esse subeundum,*) I confess with gratitude that I repented of this undertaking.' pp. 66, 67.

We apprehend, that the translator has here mistaken the meaning of Richard, and that of his Ecclesiastical Censor, who probably alluded to 1 Corinth. iii. 12—15; and inferred, that, whatever reputation might be acquired by such performances, they would be consumed in the end, and prove to have been labour lost. The abbot might be a very good man; and many good men, in all ages, have thought of historical investigation as contemptuously as he did: but we conceive such a mode of reasoning to be uncongenial with Christianity, which urges to diligence, in temporal, as well as in spiritual employments; and affords both scope and motives for the improvement of every useful talent. Whatever tends to elucidate the state of past ages, is especially sanctioned by Biblical precedents; God having seen fit to preserve in the sacred records, not only the moral, but the technical branches also, of history. Were it not for the chronological, geographical, and genealogical parts of the scriptures, what could we now have known of the former condition of the world, or the origins of those nations among whom it is divided?

Regretting, therefore, that Richard should have thwarted the dictates of his reason and the bent of his genius, by returning to useless repetitions of Ave Maria's, instead of completing the work which he had begun, we at the same time congratulate all lovers of British history, that, at length, his treatise, *De Situ Britanniae*, has appeared, in a very respectable and useful form, from an English press. That it should not earlier have obtained this just tribute of attention from his own countrymen, augurs ill of their regard, during the last half century, to the sources of our national history.

Its first discoverer was Charles Julius Bertram, professor of the English language in the Royal Marine Academy at Copenhagen, who transmitted to the celebrated Dr. Stukely, a transcript of the whole in letters, together with a copy of the map. From this transcript, Stukely published an Analysis of the work, with the Itinerary, first in a thin quarto, in 1757, and afterwards in the second volume of his *Itinerarium Curiosum*. In the same year, the original itself was published by professor Bertram at

Copenhagen, in a small octavo volume, with the remains of Gildas and Nennius, under this title—

*Britannicarum Gentium Historiæ Antiquæ Scriptores tres: Ricardus Cerinensis, Gildas Bodenicus, Nennius Banchoransis; &c.* p. xxii.

‘The few copies of the original edition which were sent to England have been long dispersed; and after a fruitless search to procure one in London, a similar attempt was made at Copenhagen, but with no better success.’ p. xvi.

For the copy of Richard's work which is here reprinted and translated, the public is indebted to the Rev. William Coxe, archdeacon of Wilts, to whom the editor (a townsman of the author) acknowledges his obligations, also, ‘for various interesting communications, and for his kind advice and inspection during the progress of the work.’ p. xv.

Of the manner in which the original, which is now a second time rescued from oblivion, was first discovered, we are only told, in professor Bertram's words, that ‘it came into his possession in an extraordinary manner, with many other curiosities.’ p. xxiii. More particular information would have been acceptable; but it was not requisite in order to establish the authenticity of the work. *This speaks sufficiently for itself.* We entirely agree with Whitaker, that ‘all the embodied antiquaries of the fourteenth and three succeeding centuries, could not have forged so learned a detail of Roman antiquities.’ We proceed, therefore, to give some account, first, of the brief, but very valuable original; then, of the illustrations, with which it is accompanied, in the present neat and commodious edition.

The work was originally divided into two books, the former of which was completed in eight Chapters; but of the latter, part of one Chapter only has been transmitted to us. It was to the first book, that the title “*De Situ Britanniae*” belonged; or more strictly speaking, to the first chapter; which is very short, and serves chiefly to shew how imperfectly the real extent of our island was known in the fourteenth century. The second chapter, on its form, is more correct, but hardly of greater value. The third, on the origin and manners of the ancient Britons, begins to afford proofs of the author's diligence in collecting information, and of his judgement in the use of it. He very naturally conjectures, that the *Veneti* of Gaul were the earliest colonists of Britain; and that our southern coasts were subsequently occupied by other Gallic emigrants, who had attained to higher degrees of civilization. He ventures on attributing to the Britons some customs which are only certain of having been practised by the Gauls; but he has not

exceeded the limits of probability in doing so. The origin of both nations being undoubtedly Iberian, the principal differences of their customs could arise only from a greater mixture of German or Scandinavian Celts with the Gauls, than with the Britons; and if the confused accounts which Cæsar has left us, admitted of discriminating what was peculiar to the *Aquitani* (whom Strabo demonstrates to have been Iberians) from that which they had in common with the *Belgæ*, and the *Celtæ* of Gaul, and from that which the latter tribes had in common with each other, and in distinction from the *Aquitani*,—a fair estimate might be made of the genuine attributes of the earliest Britons. We, therefore, dismiss this chapter with one farther remark,—that the ascription, by classical writers, of superior *stature* to the Britons above the Gauls, probably referred only to the Belgic, or to the Caledonian Britons; the latter of whom were seemingly unmixed with the natives, and the former less incorporated with them than their correlatives had become in Gaul. Somewhat, however, may reasonably be imputed to the general, but gradual influence of a more northern climate.

The *religious* customs of the Britons may more safely be inferred from those of the Gauls; as the latter obtained their priests chiefly from Britain. A striking specimen is given by Cæsar, of the mode in which the Romans assimilated all religions to their own, when he tells us, that Mercury, Apollo, Mars, Jupiter, &c. &c. were worshipped, (under other appellations) by the Gauls. It is utterly incredible, that either Gauls, or Britons, had ever heard of these divinities, unless from the Romans themselves. All that can reasonably be concluded, from such statements of Latin or Greek writers, is, that the barbarous nations, whom they attempted to describe (usually from very inadequate information, and under the influence of gross prejudices) probably worshipped some of their own deceased leaders, to whom they attributed similar qualities, and perhaps similar exploits, with those which characterized the Mercury and the Hermes, the Apollo and the Hecatus, the Mars and the Ares, the Jupiter and the Zeus, of more polished idolatrous nations.

The following paragraph (p. 24) is amusing:

‘The doctrine of the druids is said to have been first invented in Britain, and from thence carried into Gaul; in which account Pliny says (in his thirteenth book) “But why should I commemorate these things with regard to an art which has passed over the sea, and reached the bounds of nature? Britain even at this time celebrates it with so many wonderful ceremonies, that she seems to have taught it to the Persians.” Julius Cæsar affirms the same in his Commentaries.’

If Pliny had been so happy as to have read the books of Moses, he would have known, that all the inhabitants of Europe had migrated from the borders of Persia; and he would therefore have been at no loss to account for striking similarities in the religious rites of countries so remotely situated. Yet, (strange as it may appear!) a modern writer argues, on no better ground, that the earliest inhabitants of Britain came thither directly from *Armenia*\*. That 'persons (of Gaul) who wished to acquire a more extensive knowledge of such things (as Druidical rites) repaired to Britain for information,' is no proof that Druidism was invented in Britain. It is incomparably more probable, that the chief Druids of the Iberian Gauls had taken refuge in Britain, from the outrages of the German Celts, and the Belgæ; and that, when the latter tribes adopted the religion of the country in which they settled, they, in consequence, sent to Britain, for priests to conduct its ceremonies.

After a short chapter on the *natural history* of Britain, our author proceeds (in the sixth) to a subject which he had nearer at heart, and of which he evidently possessed information that was lost to us till his work was brought to light. He treats of the ancient *political divisions* of our island, more distinctly and copiously than any other writer whose works have reached our time. We do not, indeed, conceive the subject of investigation to be so important, as some eminent antiquaries appear to have deemed it. The names which the Romans assigned to a multiplicity of petty states, are mostly terms without ideas. None of those conquerors of the world, except Tacitus, seem to have considered the *national* distinction which subsisted among the population of Britain; and he affords very little assistance to a satisfactory distribution of Ptolemy's catalogue of British tribes, under the three classes which he distinguished—Iberians, Gauls, and Germans. Richard both amplifies and corrects the list of Ptolemy; mostly, we apprehend, from good authority; but, sometimes, evidently from conjecture. By a collation of his arrangement with that which

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\* We say, "on no better ground;" for certainly, the obvious mistake of some ignorant, or careless transcriber of the Saxon Chronicle, in writing *Armenia* for *Armorica*, affords no ground at all for so incredible an hypothesis. As well might a recent erratum of our printer, who substituted *American* for *Armorican*, (in an extract from Mr. Warner's Tour through Cornwall, p. 321 of our present volume) be made a ground of future argument, that the ancient Britons came (like Mr. Warner's woodcocks) from the western hemisphere! A more egregious instance of *Mamphism*, than that of Mr. Polwhele, to which we have alluded, is not easily to be imagined.

is deducible from the Historical Triads published in the Myvyrian Archaeology, we shall endeavour to furnish our readers with a concise statement, as decisive as the obscurity of this interesting subject will admit.

Our author divides the Roman province of *Britannia prima*, comprehending the whole breadth of our island southward of the Thames, into three principal states, *Cantium*, *Belgium*, and *Danmonicum*. He supposes the *Bibroci* (who were afterwards replaced by the south Saxons) to have been dependent on the *Cantii*; but Sussex appears to us, both from its numerous military remains, and the prevailing cast of its population, to bear indelible marks of *Belgic* occupancy. He does not assign the *Atrebates* and *Segontiaci* of Berks and Hants to any of those general divisions; but they were probably connected with the *Belgæ*, who occupied the greater part of the latter country, and of Wilts. He says, that, 'according to *ancient records*, all the regions south of the Thames were occupied by the *Senones*,' who, under Brennus, invaded Italy, and assailed Rome, but were repulsed, and mostly slaughtered, by Manlius and Camillus: and he adds, that 'in consequence of this vast expedition, the land of the *Senones* being left without inhabitants, and full of spoils, was occupied by the above-mentioned *Belgæ*.' p. 38.

Uncertain as we are, concerning the records to which our author refers, we can only judge of the truth of this statement, from its analogy with facts which are ascertained. Hostile emigrations, similar to this, were common to the Britons, with other barbarous nations. The Triads record three principal events of the kind, the *earliest* of which was connected with the Gallic inroad on Greece, and the settlement of a part of the armament in Asia Minor. This was almost two centuries later than the expedition of Brennus into Italy;—an enterprise which is not noticed in the Triads, although it is detailed by the oldest Welsh Chroniclers; from whom Geoffrey, of Monmouth, copied both his facts and his fables. The silence of the Triads respecting Brennus, weakens the authority on which the Britons are understood to have shared in his expedition; but it does not disprove it. The names of Brennus and Britomarus, recorded by Roman historians, are British; and the manner in which the Chroniclers account for the exploits of Brennus is feasible. The Triads state the *Belgæ* to have *first* come to Britain in distress, (their country, Holland, having been inundated) and that they were hospitably admitted to settle in the Isle of Wight. It is certain, that they *afterwards* spread over the south coast of Britain; and the evacuation of that district by the *Senones*, as reported above, supplies the *only* record of the occasion on

which the Belgæ occupied it, as well as a *probable cause* for such a transition.

The *Hedui* are added by Richard to the tribes enumerated by Ptolemy; and are placed in Somersetshire. A tribe of that name was seated also in Southern (or Iberian) Gaul: therefore, the Hedui were probably a division of the *Lloegræys* (*alias* Ligurians) who came from Gascogne to Britain, and occupied the greater part of England. The *Cymry* (or Welsh) are commonly supposed to have retired beyond the Severn, to make room for their correlatives from Gascogne; to whom they relinquished the more fertile districts, as the post of danger: but our author apprises us, that the Cymry (whose name he latinizes into *Cimbri*) retained the *western* part of Somersetshire, which faces the south coast of Wales. His statement is strikingly corroborated by the prevailing aspect of the present population of that district.

The *Danmonii* (who were undoubtedly Iberian) are restricted by Richard to the *southern* part of the territory assigned to them by Ptolemy, between the rivers Ex and Fal. The proper *Carnabii* occupied the northern coast of Cornwall, from Carnbré to Stratton, as far as the Cymraeg boundary. It is remarkable, that the ancient British writers, while they demonstrate the Cornish to have been Lloegrians, yet preserve a constant distinction between them and the other branches of that race. It probably arose from the intercourse and mixture of the Danmonii with their Phenician visitors. They are said to have united their forces with the Belgæ, in resisting the Roman power; and to have given battle to Vespasian thirty times before they submitted.

The extent of the Belgic territory in Britain may be inferred (from the additional information supplied by Richard) to have been limited to the country south of the Thames, and eastward of the Ex. The *Morini* (or *Durotriges*) of Dorsetshire, may be fairly considered as their correlatives; as also the *Atrebates*, and perhaps the *Segontiaci*, and *Bibroci*, or *Rhemi*. The *Cantii* are more disputable. Mr. Parkerton would extend the Belgic dominion to the Humber, and even to the Tine; but without a shadow of probability. He was not aware that another powerful tribe, unconnected with the Belgæ, but probably also of *Celtic* origin, the *Corraniaid*, had (previous to the Roman invasion) seized the shores of the Humber, and penetrated to the interior. These might be the *Brigantes* of classical historians; for it is in vain to conjecture the native denomination of the various tribes from their Latinised titles. Boadicea justly reproached the Romans with ignorance of the names of their opponents. Those of Cymry and Lloegrwys, by which, British writers have always designated the ancient

inhabitants of Wales and England, never occur among the Latins or Greeks. Richard asserts, that a part of the Brigantes withdrew from Roman oppression to Ireland; (p. 53.) as did also the *Damnii*, *Voluntii*, and *Cangiari*, from the north-western coast of England. (p. 72, 75.) He supposes, likewise, that the *Cantæ* and *Carnabii*, of Cromarty, Ross, and Caithness, fled thither, by sea, from South Britain: but he is confessedly so uncertain about the northernmost tribes, in general, that the tradition to which he refers, might be grounded merely on similarity of names.

The position which our author assigns to the *VECTURIONES* appears to have no other foundation than conjecture. As this subject involves one that is no less interesting to British history, than intricate and obscure in its predicaments, we shall try to furnish our readers with means of forming their own decisions respecting it.

'Above these,' says Richard of Cirencester, (meaning, northward of the *Horestii*, who dwelt between the Firth of Forth and the Tay,) 'beyond the Taous, which formed the boundary, lived the *Vecturones* or *Venricones*, whose chief city was Orrea, (supposed to be Old Perth,) and their rivers *Æsica* and *Tina*'—(the South Esk, and one of those named Tine). p. 58.

The name of the *Venricones*, and their position, were evidently copied by the author from Ptolemy; whose words are

ὑπο δε τούτοις δυσχεμετέροι μὲν ΟΥΕΝΙΚΟΝΤΕΣ, ἐν οἷς πόλεις Ορρεα.

'Below these, (the *Vacomagi*) westward,\* dwell the *Venricones*, (or *Vernicentes*, for which, Richard's MS. of Ptolemy seems to have had *Venricones*,) among whom is the city of Orrea.'

Of the name *Vecturones*, all that we know, or that Richard was likely to know, is comprised in the following sentence of Ammianus Marcellinus.

'Eo tempore, Picti in duas gentes divisi, Dicaledonas et Vecturiones, itidemque Attacotti, bellicosa hominum natio, et Scotti per diversa vagantes, multa populabantur.'

'At that time, (about 368. A. D.) the PICTS, divided into two nations, the DICALEDONÆ and the VECTURIONES, and likewise the warlike people called *Attacotti*, and the *Scotti*, roaming diversely, depopulated many places'—that is, in South Britain.

Richard does not appeal to any record, or even to any tradition, for the identity of the *Venricones* of Ptolemy, and the *Vecturiones* of Ammianus. He was very unlikely, at the

\* Ptolemy's general mistake of latitudes in Scotland, requires this to be Southward.

close of the fourteenth century, to have any such authority to alledge. His only apparent reason for having imagined them to be the same people, is the resemblance of names; which is by no means so close, as to warrant the conclusion, should this appear contrary to historic probability. That it is so, we are of opinion, because—first, the *Vecturiones* of Ammianus were (not like the *Venicones* of Ptolemy, a petty tribe, but) a grand division of the Pictish confederacy, similar to, but distinct from, the proper *Caledonians*:—secondly, if such a nation had (like the *Venicones*) been situated between the *Caledonians* and the Roman provinces of Britain, it would surely have been noticed by earlier writers than Ammianus, who nevertheless pass by the *Vecturiones* in profound silence, while they say much of their allies, the *Caledonians*. We conceive it, therefore, *primâ facie*, to be by far most probable, that the *Vecturiones* were *not* the same with the *Venicones*; but a much more considerable people, situated northward, or westward, of the *Caledonians*; and, from their position, remaining unknown to the Romans, nearly till the time of Ammianus.

This hypothesis, however, by no means rests on mere *probability*. It is confirmed by *testimonies*, from two authentic sources, wholly independent of, and widely removed from, each other.

Almost every subsequent writer who has mentioned the *Picts*, divides them, as Ammianus had done, into *two* distinct branches; distinguishing them, according to their geographical positions, as the *Northern* and the *Southern Picts*. There appears, therefore, no room to doubt, that the people generally denominated *Picts*, always consisted of two distinct nations, to one or the other of which, the various northern tribes, enumerated by Ptolemy and Richard, respectively belonged; in like manner as those of South Britain ought to have been distributed between the two general classes of original Britons, and their foreign inmates. Cæsar himself intimates this distinction generally; but his inattention to the difference confounds it in his detail, in Britain as well as in Gaul.

From what has already been said, it might be inferred, that the *Northern Picts* were the *Vecturiones*; and the *Southern*, the *Caledonians*. Mr. Pinkerton, although he supposed both *Northern* and *Southern Picts* to be of the same nation, has completely demonstrated the modern inhabitants of the *South* of Scotland to be *Caledonian Picts*. Every body knows them to be of a different nation from the modern inhabitants of the *Highlands*. It remains, therefore, only to be ascertained, whether the latter are, or are not, descendants of the *Northern*

Picts, whom Ammianus seems to have meant by the Vecturiones.

Mr. Pinkerton, on the contrary, supposed the modern Highlanders to be descended from an Irish colony, that did not finally settle in Argyle till the *sixth* century, although their progenitors had occupied that part of Scotland for nearly two centuries, from the middle of the third. We concur with him, in regarding that colony as the *Attacotti* of Ammianus; and therefore, as to be clearly distinguished from the Vecturiones: but we consider a migration comparatively so recent, as a very inadequate source of the Gaelic population in Scotland, even at this time; and much less sufficient to account for the influence of that population on the Pictish government, so early as the ninth century; when the whole country, on being united under the same sovereign, sunk the name of Caledonia in that of Scotland, and assumed the Gaelic language, as that of the court. The *Scotti* of Ammianus were doubtless the native Irish; and it is well known to have been from the *Irish* quota of its population, that Scotland derived its modern name. The total extirpation of the ancient Picts, or even their subjugation by the Scots, we regard (with Mr. Pinkerton) as fabulous: but their amalgamation with the Scots, as abovementioned, appears to us inexplicable, if ascribed merely to the union of the Argyle emigrants with the main body of the Pictish natives.

The chief difficulties which embarrassed Mr. Pinkerton's Pictish hypothesis, have happily since been removed, by the publication of the Welsh historical Triads. These simple records of our rude ancestors, the brevity and technical structure of which, alone, could have preserved them through ages so remote and barbarous, afford glimpses of historic truth, which no human sagacity could otherwise have elicited. To us, indeed, they come, mostly augmented by comments of successive transcribers, which serve merely to denote the traditions of later ages; but from these we are enabled to distinguish the *original* forms, by patterns that have remained unaltered. Of the sixth and seventh of the *Trioeidd Ynys Prydain*, we therefore give a translation only of the integral parts, from the Myvyrian Archæology, Vol. II. p. 58, in order to illustrate the subject under discussion.

'TRIAD 6. Three *protected* (or tolerated) tribes came to the island of Britain:

- ' 1. The tribe of Calyddon (Caledonians) in the North;
- ' 2. The race of Gwyddye (Irish) who also remain in Alban;
- ' 3. The men of Galedin (Belgæ) who came to the Isle of Wight.

' TRIAD 7. Three *intrusive* tribes came into the Island of Britain, and continued in it :

- ' 1. The Corranaid, who came from the country of Pwyl;
- ' 2. The Gwyddyl Phichti, (Irish Picts) who came into Alban;
- ' 3. The Saxons.'

Here then, are two distinct colonies that came from Ireland to Scotland; one authorised, the other intrusive; the former of which preceded the Belgæ, the other only preceded the Saxons, whose arrival was probably six centuries later. To the *earlier* colony there are frequent references in the Triads, the old Chronicles, and the Relics of the ancient bards, which appear to us decisive of their identity with the Northern Picts, or *Vecturiones*; a name which was probably latinised from *Phichti Eirinach*, or Irish Picts. That the Welsh should call the *latter* colony by a similar appellation, was likely, because they knew them chiefly as invaders, in common with the *Picts*. Whatever was the origin of that term, it is evident from Ammianus's statement, that it was a federative, and not a national, denomination. The Northern and Southern Picts became united under the same government in the fifth century, apparently by the military prowess of Drust, who had acceded to the sovereignty of the former: but they retained the appellation of Picts, till the Argyle Irish (or Atacotti) became united with them; the latter, being, as well as the *Northern* Picts, *Scots*, (that is, originally Irish) added sufficient preponderance to the Scottish name to alter that of the country, thenceforth to SCOTLAND.

Our wish to decide an inquiry, which has been too warmly disputed by our northern antiquaries, has drawn us into a discussion that precludes much farther notice of the volume before us. The remaining chapters contain an *itinerary* which furnishes important additions to that of Antonine; a list of *municipal*, *colonial*, and otherwise *privileged cities* of Britain, which are no where else distinguished; some account of *Ireland*; and an imperfect *chronological* arrangement of events relative to Britain. A valuable *Commentary* on the Itinerary is supplied by the Rev. Thomas Leman: and useful illustrations of all that relates to Britain are throughout subjoined as notes. Of these, the extracts from the Welsh *Archæologia*, by Mr. Pughe, are by no means to be the lowest estimated. The *original*, complete, with Professor Bertram's *Latin Comment*, are very properly annexed. A very ancient map, adapted to the work, and first published by Bertram; another large map, delineating the *Roman roads* in Britain; and a *fac-simile* of the original MS. enhance the value,

quite as much as the price of the volume; which, on the whole, does great credit to the Editor and his co-adjutors, and must be highly acceptable to every inquirer into our native history. At the same time, we cannot but remark, that if Mr. Coxe would allow the *whole* of Professor Bertram's volume to be reprinted, he would confer an additional favour on the literary world, the remains of Gildas, and of Nennius having become almost as scarce as those of Richard of Cirencester.

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Art. VII. *The Metamorphosis of Sona, a Hindu Tale*. With a Glossary, descriptive of the Mythology of the Sastras. By John Dudley, Vicar of Sileby in Leicestershire. 12mo. pp. 160. Black, Parry, and Kingsbury, 1810.

IN a modest preface Mr. Dudley informs us, that 'an ingenious and much esteemed friend, intending to write upon a subject connected with Hindostan,' suggested to him, as a theme for a poem of two or three hundred lines, which might properly be introduced into such a work, a legendary tale from the Vayera Purana. The poem was with this view undertaken; but in the execution it extended to a length incompatible with its intended use; and a large glossary being an indispensable addition, the performance grew at last to a size competent to appear as an independent volume. The poem contains about 900 lines, and constitutes less than a third of the work.

The story is, that Sona a god, or demi-god, or devata, or genius, or whatever you please, of the vallies, wooed Nerbudda, a haughty goddess, of the mountains; but expended his affections and devoted attentions in vain. As, however, no suffering could be equal to that of finally despairing of his object, he resolved on the last grand, invincible expedient; he became a *yogi*; and consumed many ages in sacred austerities. The goddess relented into kindness;—the hymeneal day was fixed;—and Sona set out in splendid procession towards the palace of the 'mountain queen,' who sent her favourite nymph, Johilla, to look out for him and meet him. A most unlucky deputation! For Johilla, on getting a peep through the bushes at Sona, is violently smitten with the wish to have the gentleman herself; and suddenly transforming herself into a fine goddess, of the very first fashion, easily imposes herself on him for Nerbudda, and decoys him into a tract that leads away from the place of his destination. Nerbudda is waiting in full and magnificent preparation; till, disturbed at the unaccountable delay, she takes a ride out on the air to see what is become of them all. It is not long before she espies the delinquent nymph and the cheated Sona, the former of whom she sends back in a

blast of wind, to the palace, and the latter, with a most unreasonable severity of revenge, she scatters on another blast in particles, which fall in a shower of bloody rain. She goes back to the palace, furiously claws and mangles Johilla, and then in fierce disdain of this world, dashes down, through opening rocks and caverns, among the infernal gods. A river, which is flowing at this day, sprung where she interred herself; the dispersed and liquified Sona became also a river, still flowing; and Johilla in her grief, dissolved into another stream, and fell into the Sona.

The poem has a fair proportion of picturesque description, and spritely, sometimes elegant, versification; in which considerable dexterity is shewn, in making a good number of Indian names glide down in tolerable amity with our vulgar English, with which their high and sacred caste makes them, generally, so reluctant to mingle. Whether this unwonted complaisance of the Brahminical terms be through any favour and inspiration of the heathen gods, gratified to have their names celebrated by a Christian divine, is more than we ought to pretend to know, but certainly it would ill comport with any of our ideas of condescension, or even justice, that they should refuse their assistance to a clergyman, who, having performed due praises to Jehovah and Jesus Christ on a Sunday, is so delighted to join the worship of Ganesa, Bhavani, &c. on the Monday.

‘ Honour to thee, Ganesa, sapient lord—  
But next be thou, Bhavani, most ador’d.  
Or if Nerbudda’s name thou deign’st to bear,  
Nerbudda’s praises gladly we declare,’ &c.

These are the first lines of the poem, and will certainly excuse us from any further quotation. To us we will confess, it is not less astonishing than it is melancholy, to see a preacher of Christianity, who may be presumed to study the bible with solemn attention,—who has reverently subscribed the religious articles of an institution expressly designed to preserve the authority and purity of Christian worship and doctrine,—and who is in the specific charge of the souls of a considerable number of his fellow-mortals,—thus formally and publicly bending at the altars of heathenism, and seriously uttering a language of adoration so explicit, that it would be impossible for a Brahmin to doubt, whether the person uttering it meant to join him in his devotions. And on what ground, it may very fairly be asked, can it be doubted, whether a person who will write such language *would* join in the devotions of an Indian temple? Indeed *why* should he decline to do so? As far as the *verbal* ritual is concerned, what would he need to

say *more* than such words as those we have quoted, to which we might have made many additions from the poem? And what material difference, therefore, is there between uttering such ascriptions within certain walls, or without them—or on this side of the Indian ocean or the other? How could such explicit phrases have any different meaning from that which they now expressly bear, if, being in India, our author were to utter them as the vocal service, added to finish those more substantial aids which Major Scott Waring has applauded our Indian government for granting to the pagan abominations?

In fixing this censure so seriously on Mr. D., it would be unjust to decline noticing that the example was set him by a very distinguished culprit. We can yield to no man in the degree of our admiration of Sir W. Jones; and it is therefore the more painful to behold the splendour of his character and attainments, suffering on one side an eternal eclipse. We can never deem it otherwise than a most eminently criminal violation of the laws inseparable from the true religion, to write hymns to Ganga, Bhavani, Durga, and a number more of the pagan divinities. As to the effect, however, the consolation is that the mischief is small. Very few persons probably ever did, or ever will read through those compositions, except such as were formally in quest of mere knowledge;—and nobody will read with the slightest interest, Mr. Dudley's poem. In saying this, we mean no contempt to his abilities: the whole concentrated genius of the human race, would fail to give the smallest degree of general interest to such subjects. Our author, indeed, pronounces the mine from which his materials are taken, 'far richer than those of Golconda.' Be it so; but it is opened, with a few exceptions, to a perverse generation; for there is nothing to be found or guessed within, or indeed without the whole creation, more worthless than the contents of this glorious mine will, to the bulk of us, always appear.

Persons however, who are going to the East, ought to furnish themselves with knowledge relating to every thing that is of importance there; and such will find their account in possessing the present little volume, the glossary of which contains a very considerable portion of information, concerning the Brahminical mythology.

Art. VIII. *Practical Piety* ; or, the Influence of the Religion of the Heart on the Conduct of the Life. By Hannah More. 2 Vol. 12mo. pp. xvi. 247, 293. Cadell and Davies. 1811.

THE celebrity of this excellent writer, while it renders criticism comparatively unnecessary, is of itself a subject not unworthy of contemplation. Of her *methodism*, there can be no doubt; this term being now fully understood to signify, not any deviation in opinion or practice from the church of England, but such sentiments, in theology and morals, as may honestly and consistently be deduced from Scripture. Whatever explanation is attempted of her popularity, will imply some admission highly favourable to her cause. If it arises from her talents, and her works are really superior in literary merit to those of other writers on similar subjects, it is surely a concession very humiliating to every creed but her own. If, as is more probable, her extraordinary success, has in a great measure resulted from the nature of her principles, this must be accounted for on one of two suppositions; that her readers consist of such as agree in opinion with herself, and ought consequently, from the throne to the hovel, to be called methodists,—or else that her works are not indebted to party spirit for their circulation, but are eagerly read by all classes of society. On the first supposition, it will follow, either that these methodists are the most numerous of the religious parties, that they are the most cultivated and intellectual, or that they alone take any considerable interest in publications of a moral complexion. In case these inferences are too disagreeable to be admitted, we must suppose that Mrs. More, is in high esteem with the public at large; that her principles, though too strict for general adoption, are after all the most interesting to the feelings of mankind, the most suitable to their wants, the most consonant with their understandings and experience, and the most fairly drawn from those divine oracles and established formularies of religion, whose authority they are accustomed to revere. Without stopping to settle these points, we beg leave to propose them to the consideration of all those who think unfavourably of what they call methodism: we shall just remind them, further, that *no* writings of a theological cast are extensively read but such as are strongly tinged with this species of doctrine; and then request them to consider, whether it *must* not increase, provided religion be true,—and whether it *ought* not, provided religion be beneficial.

The work before us, in point of sentiment and tendency, is entirely worthy of the author's reputation. It has

derived all that benefit which might be expected, from her advanced age and accumulated experience. A more extended view of human conduct, a deeper insight into its sources, higher ideas of christian holiness, a nicer perception of moral excellence, a finer relish and a more rigorous examination of what is pure, with a more fastidious and unrelenting disapprobation of what is contaminated, are the ordinary privileges of a "hoary head when found in the way of righteousness," and eminently distinguish the present work in comparison with all the preceding publications of the writer. So lofty is her standard of morality, so acute and vigilant her scrutiny into the genuine character of feelings, and the real motives of action, that the critic is forced to tremble on his tribunal, and exclaim 'How awful goodness is!' A work of this nature seems more proper to be regarded as a test for self-examination, or a lesson of humility, than as a subject of commendation or censure. We must be permitted, however, to protect ourselves from the charge of arrogance, in criticising a work which must condemn every one who reads it, by taking shelter under the same plea of public utility, to which the author modestly resorts for having written it. 'She writes, not with the assumption of superiority, but with a deep practical sense of the infirmities against which she has presumed to caution others.' And we, on our part, are free to acknowledge the imperfections it proved upon us as men, though we must still claim the right of treating it, in virtue of our office, with as little ceremony as if we were immaculate.

On a former occasion, we lamented the want of dissertations on topics of morality and piety, at once correct in principle and copious in detail; a species of instruction, scarcely to be obtained in the writings of any age, and not directly attempted, perhaps, by a single modern author, except Mr. Gisborne. We had promised ourselves that these volumes would in a great measure have supplied the deficiency; and regret to find that they pretend only to be a 'slight sketch,' and consist of 'hints rather than arguments.' The substance, indeed, the solid sentiment of the work, is truly admirable; and if the form had been proportionably concise and methodical, it would have been precisely such a performance as we ought long ago to have received, but for their more important occupations, from some of our pious and industrious prelates.

The mode of writing, which the author has here adopted, is that of essays, or 'chapters' as they are called, on the following subjects: I. Christianity an internal principle;

Christianity a practical principle ; mistakes in religion ; periodical religion ; prayer ; cultivation of a devotional spirit ; the love of God ; the hand of God to be acknowledged in the daily circumstances of life ; Christianity universal in its requisitions ; Christian holiness ; on the comparatively small faults and virtues : II. Self-examination ; self-love ; the conduct of Christians in their intercourse with the irreligious ; on the propriety of introducing religion into general conversation ; Christian watchfulness ; true and false zeal ; insensibility to eternal things ; happy deaths ; the sufferings of good men ; the temper and conduct of Christians in sickness and death. This tract of discussion is evidently not so new and unfrequented, as to demand a minute examination from us ; and the author's views of it, for the most part, are in our opinion so correct, that they may be generally recommended with very little qualification or reserve. If any cautions are necessary, it is apparently from a want of exactness and moderation in the use of language ; but the author's real opinions are always so clearly and copiously expressed, that these occasional inaccuracies or excesses will not lead to any considerable mistake. All we shall think it needful, therefore, to attempt, will be to introduce a few extracts which may justify the praise we have already bestowed, and to offer a few criticisms on the arrangement and the style.

We entirely approve the following brief remarks on that kind of piety, which withdraws itself from the bustle of life, claims an exemption from the active duties of benevolence, and aspires to overcome the world by dint of retreating from it. It is a subject, however, that deserves a much more extended investigation.

' A Piety altogether spiritual, disconnected with all outward circumstances ; a religion of pure meditation, and abstracted devotion : was not made for so compound, so imperfect a creature as man. There have, indeed, been a few sublime spirits, not "touch'd but rap't," who, totally cut off from the world, seem almost to have literally soared above this terrene region ; who almost appear to have stolen the fire of the Seraphim, and to have had no business on earth, but to keep alive the celestial flame. They would, however, have approximated more nearly to the example of their divine Master, the great standard and only perfect model, had they combined a more diligent discharge of the active duties and beneficences of life with their high devotional attainments.

' But while we are in little danger of imitating, let us not too harshly censure the pious error of these sublimated spirits. Their number is small. Their example is not catching. Their ethereal fire is not likely, by spreading, to inflame the world. The world will take due care not to come in contact with it, while its distant light and warmth may cast, æ-

cidentally, a not unuseful ray on the cold-hearted and the worldly.' I. pp. 30, 32.

The chapters on 'mistakes in religion,' and 'periodical religion,' abound with important admonitions adapted to various classes of the self-deceived. The following hints, on the subject of prayer, are likely to be useful to readers of a better sort.

'We are often deceived both as to the principle and the effect of our prayers. When from some external cause the heart is glad, the spirits light, the thoughts ready, the tongue voluble, a kind of spontaneous eloquence is the result; with this we are pleased, and this ready flow we are willing to impose on ourselves for piety.

'On the other hand when the mind is dejected, the animal spirits low, the thoughts confused; when apposite words do not readily present themselves, we are apt to accuse our hearts of want of fervor, to lament our weakness and to mourn that because we have had no pleasure in praying, our prayers have, therefore, not ascended to the throne of mercy. In both cases we perhaps judge ourselves unfairly. These unready accents, these faltering praises, these ill-expressed petitions, may find more acceptance than the florid talk with which we were so well satisfied: The latter consisted it may be of shining thoughts, floating on the fancy, eloquent words dwelling only on the lips; the former was the sighing of a contrite heart, abased by the feeling of its own unworthiness, and awed by the perfections of a holy and heart-searching God. The heart is dissatisfied with its own dull and tasteless repetitions, which, with all their imperfections, infinite goodness may perhaps hear with favour. We may not only be elated with the fluency but even with the fervency of our prayers. Vanity may grow out of the very act of renouncing it, and we may begin to feel proud at having humbled ourselves so eloquently.

'There is however a strain and spirit of prayer equally distinct from that facility and copiousness for which we certainly are never the better in the sight of God, and from that constraint and dryness for which we may be never the worse. There is a simple, solid, pious strain of prayer in which the supplicant is so filled and occupied with a sense of his own dependence, and of the importance of the things for which he asks, and so persuaded of the power and grace of God through Christ to give him those things, that while he is engaged in it, he does not merely imagine, but feels assured that God is nigh to him as a reconciled father, so that every burden and doubt are taken off from his mind. "He knows," as St. John expresses it, "that he has the petitions he desired of God" and feels the truth of that promise "while they are yet speaking I will hear." This is the perfection of prayer.' I. pp. 122—125.

Some of the most valuable parts of the work, are those which may be employed as touchstones of character; such as these.

'A person of a cold phlegmatic temper, who laments that he wants that fervour in his love of the supreme being, which is apparent in more ardent characters, may take comfort, if he find the same indifference respecting his worldly attachments. But if his affections are intense towards the pe-

ishable things of earth, while they are dead to such as are spiritual, it does not prove that he is destitute of passions, but only that they are not directed to the proper object.' pp. 166, 167.

' Let us scrutinize to the bottom those qualities and actions which have more particularly obtained public estimation. Let us enquire if they were genuine in the principle, simple in the intention, honest in the prosecution. Let us ask ourselves if in some admired instances our generosity had no tincture of vanity, our charity no taint of ostentation? Whether, when we did such a right action which brought us credit, we should have persisted in doing it, had we foreseen that it would incur censure? Do we never deceive ourselves by mistaking a constitutional indifference of temper for Christian moderation? Do we never construe our love of ease into deadness to the world? Our animal activity into Christian zeal? Do we never mistake our obstinacy for firmness, our pride for fortitude, our selfishness for feeling, our love of controversy for the love of God, our indolence of temper for superiority to human applause? When we have stripped our good qualities bare; when we have made all due deductions for natural temper, easiness of disposition, self-interest, desire of admiration, of every extrinsic appendage, every illegitimate motive, let us fairly cast up the account, and we shall be mortified to see how little there will remain. Pride may impose itself upon us even in the shape of repentance. The humble Christian is grieved at his faults, the proud man is angry at them. He is indignant when he discovers he has done wrong, not so much because his sin offends God, as because it has let him see that he is not quite so good as he had tried to make himself believe.' II. pp. 22—24.

The following remarks, in the chapter on tracing divine providence in ordinary events, are of the same kind, and while they furnish useful lessons, evince an acute observation of the human mind.

' We are perhaps ready enough to acknowledge God in our mercies, nay, we confess him in the ordinary enjoyments of life. In some of these common mercies, as in a bright day, a refreshing shower, delightful scenery; a kind of sensitive pleasure, an hilarity of spirits, a sort of animal enjoyment, though of a refined nature, mixes itself with our devotional feelings; and though we confess and adore the bountiful Giver, we do it with a little mixture of self-complacency, and of human gratification, which he pardons and accepts. But we must look for him in scenes less animating, &c. We may also trace marks of his hand not only in the awful visitations of life, not only in the severer dispensations of his providence, but in vexations so trivial that we should hesitate to suspect that they are Providential appointments, did we not know that our daily life is made up of unimportant circumstances rather than of great events.' I. pp. 176—177.

' Perhaps you had been busying your imagination with some projected scheme, not only lawful, but laudable. The design was radically good, but the supposed value of your own agency, might too much interfere, might a little taint the purity of your best intentions. The motives were so mixed that it was difficult to separate them. Sudden sickness obstructed the design. You naturally lament the failure, not perceiving that, how-

ever good the work might be for others, the sickness was better for your self. An act of charity was in your intention, but God saw that your soul required the exercise of a more difficult virtue; that humility and resignation, that the patience, acquiescence, and contrition, of a sick bed, were more necessary for you. He accepts the meditated work as far as it was designed for his glory; but he calls his servant to other duties, which were more salutary for him, and of which the master was the better judge.' I. pp. 180—181.

Among other cautions, we find some addressed to the sacred order; particularly on the dangerous influences of an amiable, but irreligious patron, and the snares of popularity. On this latter subject, there is some good advice, as well to the pastor as the flock.

'If he be not prudent as well as pious, he may be brought to humour his audience, and his audience to flatter him with a dangerous emulation, till they will scarcely endure truth itself from any other lips. Nay he may imperceptibly be led not to be always satisfied with the attention and improvement of his hearers, unless the attention be sweetened by flattery, and the improvement followed by exclusive attachment.

'This spirit of exclusive fondness generates a spirit of controversy. Some of the followers will rather improve in casuistry than in Christianity. They will be more busied in opposing Paul to Apollos, than looking unto "Jesus, the author and finisher of their faith;" than in bringing forth fruits meet for repentance. Religious gossip may assume the place of religion itself. II. 128, 129.

In lecturing men of pleasure on 'insensibility to eternal things,' our author does not forget men of business.

'Business, whether professional, commercial, or political, endangers minds of a better cast, minds which look down on pleasure as beneath a thinking being. But if business absorb the affections, if it swallow up time, to the neglect of eternity; if it generate a worldly spirit; if it cherish covetousness; if it engage the mind in long views, and ambitious pursuits, it may be as dangerous, as its more inconsiderate and frivolous rival. The grand evil of both lies in the alienation of the heart from God. Nay, in one respect, the danger is greater to him who is the best employed. The man of pleasure, however thoughtless, can never make himself believe that he is doing right. The man plunged in the serious bustle of business, cannot easily persuade himself that he may be doing wrong.' II. 164, 165.

The chapter on 'happy deaths,' contains much valuable caution and advice, with some just, but not remarkably striking observations on the death of Hume, and several anecdotes of the miserable end of other sceptics. The observations on one frequent cause of happy deaths among the irreligious, the persuasion that God is merciful, appear to us very judicious; and place it in a striking contrast to that genuine, scriptural reliance on the divine clemency through the atonement of Christ, which at once heals the conscience and purifies the heart.

'This notion of God being more merciful than he has any where declared himself to be, instead of inspiring them with more gratitude to him, inspires more confidence in themselves. This corrupt faith generates a corrupt mortality. It leads to this strange consequence, not to make them love God better, but to venture on offending him more.' II. p. 222.

We shall add but one or two other passages, on the temper of Christians in sickness and death.

'To submit on the mere human ground that there is no alternative, is not resignation but hopelessness. To bear affliction solely because impatience will not remove it, is but an inferior, though a just reason for bearing it. It savours rather of despair than submission, when not sanctioned by a higher principle.—"It is the LORD, let him do, what seemeth him good," is at once a motive of more powerful obligation than all the documents which philosophy ever suggested.' pp. 266—267.

'There is, again, a sort of heroism in bearing up against affliction, which some adopt on the ground that it raises their character, and confers dignity on their suffering. This philosophic firmness is far from being the temper which Christianity inculcates.

'When we are compelled by the hand of God to endure sufferings, or driven by a conviction of the vanity of the world to renounce its enjoyments, we must not endure the one on the low principle of its being inevitable, nor in flying from the other must we retire to the contemplation of our own virtues. We must not with a sullen intrepidity, collect ourselves into a centre of our own; into a cold apathy to all without, and a proud approbation of all within. We must not contract our scattered faults into a sort of dignified selfishness; nor concentrate our feelings into a proud magnanimity; we must not adopt an independent rectitude. A gloomy stoicism is not Christian heroism. A melancholy non-resistance is not Christian resignation.

'Nor must we indemnify ourselves for our outward self-control by secret murmurings. We may be admired for our resolution in this instance, as for our generosity and disinterestedness in other instances; but we deserve little commendation for whatever we give up, if we do not give up our own inclination. It is inward repining that we must endeavour to repress; it is the discontent of the heart, the unexpressed but not unfelt murmur, against which we must pray for grace, and struggle for resistance. We must not smother our discontents before others, and feed on them in private. It is the hidden rebellion of the will we must subdue, if we would submit as Christians. Nor must we justify our impatience by saying, that if our affliction did not disqualify us from being useful to our families, and active in the service of God, we could more cheerfully bear it. Let us rather be assured that it does not disqualify us for that duty which we most need, and to which God calls us by the very disqualification.' pp. 267, 268, 269.

'In the intervals of severer pain he will turn his few advantages to the best account. He will make the most of every short respite. He will patiently bear with little disappointments, little delays, with the awkwardness or accidental neglect of his attendants, and, thankful for general kindness, he will accept good will instead of perfection. The suffering

Christian will be grateful for small reliefs, little alleviations, short snatches of rest.

'The sufferer has perhaps often regretted, that one of the worst effects of sickness is the selfishness it too naturally induces. The temptation to this he will resist, by not being exacting and unreasonable in his requisitions. Through his tenderness to the feelings of others, he will be careful not to add to their distress by any appearance of discontent.' II. pp. 277—278.

It would have been easy to extend our quotations, as there is scarcely a page in the two volumes, which does not contain just and valuable observations, clearly expressed and copiously illustrated. This is, in fact, the general character and peculiar excellence of the work. It is eminently calculated to improve all descriptions of readers, who resort to it with a desire of improvement. Without boasting those profound and original views, which astonish and transport the mind, it abounds with observations which evidently spring from the author's reflections, and are not the mere echo of preceding writers. Though defective in reasoning, it almost supplies its place by an admirable clearness of statement, which seems to render a proposition too plain to be proved, and secures assent without forcing conviction. It demands, however, a certain portion of ingenuousness and docility; nor will it by any means reduce the cavilling and the captious to silence, or satisfy those who insist upon logical demonstration. There is but a very slight attention paid to order and method, a large proportion of the paragraphs being as well adapted to some other page of the book, as to that on which they are found. This is, certainly, neither creditable to the author, nor agreeable to the reader of the work; but cannot, otherwise, affect its utility.

The character of Mrs. More's style is sufficiently understood. In the volumes before us, we think its faults are at least as prevalent as its excellences. Her ample command of language, her fluency of composition, her point and force of expression, her striking terms, and perspicuous diction, are merits too prominent and too valuable to be overlooked. But she is at the same time excessively diffuse, inveterately antithetical, and now and then almost borders on pedantry. Her present work is loaded with repetition. Such passages as these are to be met with continually. 'The word of God is always in unison with his Spirit. His Spirit is never in opposition to his word.' Vol. I. p. 20. 'Their future state was but a happy guess, their heaven but a fortunate conjecture.' Vol. II. p. 265. 'All the avenues to such a heart will be in a good measure shut against temptation, barred in a great degree against the tempter.'

p. 269. 'His expectation enjoyment, his hope fruition.'

p. 291. A string of examples may be found at p. 270, of the second volume. A redundancy of illustrations is another fault of the same kind, though less offensive. The extent of our author's range in quest of them, the readiness and profusion with which they are furnished, and the felicity with which they are frequently applied, have often struck us with admiration. In the present work, we think she has been rather too easy and indiscriminating; and has taken very little pains to search for new images and allusions, or to reject what were trite and familiar. In some cases, there is an extraordinary negligence in the use of these common illustrations; as in the following, where they are introduced in support of a truth, which, if illustrations were arguments, they would nearly overturn. 'God is the fountain from which all the streams of goodness flow; the centre from which all the rays of blessedness diverge. All our actions are, *therefore*, only good, as they have a reference to him: the streams must revert back to the fountain, the rays must converge again to their centre.' Vol. I. p. 33. The two following instances are little better. In allusion to piety as the basis of benevolence, it is said, 'That circle cannot be small, of which God is the centre.' p. 43. 'He who has not courage to forfeit heaven by profligacy, will scale it by pride, or forfeit it by unprofitableness.' p. 75. The same negligence has even suffered a gross blunder to occur where correctness was most important,—we mean, in the last sentence of the work: 'that great shepherd, who.... will guide him through the dark valley of the shadow of death, and safely land him on the peaceful shores of everlasting rest.'

It is very evident that this has not been a work of much labour. We could almost suppose it to have been dictated to an amanuensis, and transmitted to the press without revision. The author has not aspired, in a literary sense, at least, to write for eternity; but contented herself with a popular effusion, whose celebrity and usefulness, however extensive, must necessarily be transient. We are not sure, however, but its very faults, like those of a fashionable poem, may promote its circulation. In numerous cases, no doubt, its influence will be equally salutary and permanent: for it is unquestionably the most valuable practical work that has, for a long time, been presented to the world. We heartily recommend it to all our readers; and earnestly hope the venerable author may live to behold many trophies of its success, that may brighten her declining years, and strengthen her delightful consciousness of having been the greatest literary benefactor to her fellow-creatures, that in any country ever adorned her sex.

Art. IX. *Memoirs of Prince Eugene of Savoy*; written by himself. Translated from the French by William Mudford, and containing all those Omissions which have been detected in the recent Parisian Editions. Embellished with a correct Likeness. 8vo. pp. 238. Price 7s. 6d. Sherwood and Co. 1811.

**PRINCE** Eugene was, perhaps, at one period of his life, the most popular man in Europe—equally admired for his successful bravery in the field, his discernment in the cabinet, and his conciliating manners in social life. By the English he was received with enthusiasm, as the friend and fellow-soldier of Marlborough; and his visit to this country, if we mistake not, has been commemorated by several of our best writers. Addison, in one number of the *Spectator*, has brought up Sir Roger for the express purpose of getting a sight of him; and Steele has given a full description of his person, and a high wrought panegyric on his character. ‘The Prince’ we are told ‘is of that stature, which makes a man most easily become all parts of exercise; has height to be graceful on occasions of state and ceremony, and no less adapted for agility and despatch. His aspect is erect and composed, his eye lively and thoughtful, yet rather vigilant than sparkling; his action and address the most easy imaginable; and his behaviour in an assembly peculiarly graceful, in a certain art of mixing insensibly with the rest, and becoming one of the company instead of receiving the courtship of it. The shape of his person and composure of his limbs are remarkably exact and beautiful. There is in his looks something sublime, which does not seem to arise from his quality or character but the minute disposition of his mind. It is apparent that he suffers the presence of much company, instead of taking delight in it; and he appeared in public, while with us, rather to return good will, or satisfy curiosity, than to gratify any taste he himself had of being popular. It is easy to observe in him a mind as capable of being entertained with contemplation as enterprise; a mind ready for great exploits, but not impatient for occasions to exert itself. . . . The prince has wisdom and valour in as high perfection as man can enjoy it, which noble faculties, in conjunction, banish all vain glory, ostentation, ambition, and other vices, which might intrude upon his mind, to make it unequal. These habits and qualities of soul and body render this personage so extraordinary, that he appears to have nothing in him but what every man should have in him, the exertion of his very self, abstracted from the circumstances in which

'fortune has placed him. Thus were you to see Prince Eugene, and were told he was a private gentleman, you would say he is a man of modesty and merit. Should you be told that was Prince Eugene, he would be diminished no otherwise, than that part of your distant admiration would be turned into familiar good will.'

Though this portrait cannot be implicitly trusted as a faithful likeness, it is evidently drawn by no ordinary observer of human nature. Many of the leading features can be accurately discovered in these memoirs; which, after reposing in obscurity for considerably more than half a century, are now first presented to the notice of the world. It is on internal evidence, indeed, that their claims to genuineness and authenticity will be chiefly admitted; since the manner in which the German editor has attempted to trace the descent of the papers is, not very perspicuous; and besides that his story is told in the worst style of affectation, he has for some unspecified reasons thought proper to conceal his name.

The title of *memoirs* does not convey a very precise notion of the contents of this volume, which is in fact not so much a life of Prince Eugene, as annals of the campaigns in which he was engaged; consisting for the greater part of brief notices of the most remarkable circumstances connected with his various battles, and interspersed with occasional anecdotes, and short pieces of conversation. The style is distinguished, chiefly, by a sort of careless abruptness. It is quite plain the Prince was neither accustomed to bite his fingers, nor revenge himself upon the wall. His representations are all brief and rapid. He puts down his remarks and exclamations just as they arise in his mind; and scarcely ever stops to observe whether his thoughts are well dressed, or troubles himself to marshal them in any connected order. It is amusing too, to see with what perfect *nonchalance* he tells his story. Events which, at the time of their occurrence, suspended all Europe in astonishment, and which still make a conspicuous figure in the page of history, are related, for the most part, in just the same tone, as a man speaks of the common incidents of the day at his evening fire side. We do not say there is no vanity in this. In fact his endeavour to avoid boasting, sometimes itself borders on ostentation.

Our readers will no doubt be glad to exchange our sober observations for a few specimens of these memoirs. They are introduced by the following preface.

'There are, as I have been told, many Italian and German manuscripts

respecting me, which I have neither read nor written. A panegyrist, whose name is DUMONT, has printed a large folio volume, which he calls, *My Battles*. This gentleman is sufficiently turgid: he ingratiates himself at the expense of Turenne, who, according to his assertion, would have been taken at Cremona, in 1703, or killed at Höchstet, in 1704, if he had been opposed to me.—What stuff!

‘Some future historians, good or bad, will perhaps take the trouble to enter into the details of my youth, of which I scarcely recollect any thing. They will certainly speak of my mother; somewhat too intriguing indeed, driven from the court, exiled from Paris, and suspected, I believe, of sorcery, by persons who were not, themselves, very great conjurors. They will tell, how I was born in France, and how I quitted it, my heart swelling with enmity against Louis XIV. who refused me a company of horse, because, said he, I was of too delicate a constitution; and an abbey, because he thought, (from I know not what evil discourse respecting me, or false anecdotes current in the gallery of Versailles,) that I was more formed for pleasure than for piety. There is not a Huguenot, expelled by the revocation of the edict of Nantz, who hated him more than I did. Therefore, when Louvois, hearing of my departure, said, “so much the better; he will never return into this country again,”—I swore never to enter it, but with arms in my hands. I HAVE KEPT MY WORD. ‘I have penetrated into it on many sides, and it is not my fault that I have not gone further. But for the English, I had given law in the capital of the *Grand Monarque*, and made his MAINTENON shut herself up in a convent for life.’ pp. xv, xvi.

The first date is 1683;—just after the ‘young Savoyard’ had volunteered into the service of Leopold I. who was then fighting against the Turks and Hungarian rebels. His military genius soon attracted general admiration, and was rewarded with suitable advancement. It is curious to observe how completely, even at this early period of his soldiership, he had subdued all repugnance to what are ingloriously termed the miseries of war;—and with what infinite composure he talks of blood, and fire, and musket balls, and sabres. He gives the following account of the campaign of 1688.

‘A colonel at twenty, a major-general at twenty-one, I was made a lieutenant-general at twenty-five. I conducted a reinforcement to the Prince of Baden in Slavonia, and returned quickly, because there was a talk of besieging, or to speak more properly, of siezing Belgrade. The command of the five points of assault was given, on the 6th of September to other generals. I complained of this. The Elector said to me,—“You shall remain with me in the reserve; and I do not think that, in so doing, I either give you, or take upon myself, a bad commission. God knows what may happen to us!” He had justly anticipated the matter; the attack was repulsed on every side. This brave prince and myself, our swords in our hands, rallied them, and animated them to advance. I mounted the breach. A janissary cleft my helmet with a blow of his sabre; I ran him through the body; and the Elector,

who had received a musket ball in his hand the preceding campaign, was also wounded by an arrow in the right cheek. Nothing could be more glorious or more bloody. How we sometimes find, by the side of the most horrible events, something that amuses us! I did so, in the looks and gestures of the Jews, whom we compelled to throw into the Danube the twelve thousand men killed on both sides, to save the trouble and expence of burying them. I set off for Vienna.' pp. 14—16.

The horrible passage of the Teisse, is described with a levity almost ferocious.

'I began the battle by rushing on two thousand Spahis, whom I forced to fall back within the entrenchments. There were a hundred pieces of cannon, which incommoded me greatly. I bade Rabutin advance his left wing, inclining a little to the right; and Stahremberg, who commanded the right, to make the same motion on the left, thus to embrace, by a semicircle, the whole entrenchment: a thing which I would not have dared to do before Catinat, who would have interrupted me in so tardy and somewhat complicated movement. But the Turks left me alone. They attacked my left wing too late: however, it would have turned out but badly, without four battallions of the second line, and the artillery, which I sent very opportunely to disperse their cavalry and to make a breach in the entrenchments. It was six o'clock in the evening: we commenced the assault. The Turks, attacked at all points, threw themselves in crowds on the bridge, which we blocked up, so that they were forced to throw themselves into the Teisse, where all those who could not swim were massacred. On all sides were heard the cries of *Aman! Aman!* which signifies quarter. The slaughter continued till ten o'clock: I could not make more than four thousand prisoners; for twenty thousand men remained in the field, and ten thousand were drowned.' pp. 33, 34.

This victory was soon followed by the peace of Carlowitz. In 1701 the war of the Spanish succession commenced; and Eugene, at the head of the Emperor's army in Italy, was delighted on finding himself opposed to the French; partly because it gave ampler scope to his talents, and partly because it afforded an opportunity of humbling Louis. There was nothing, however, acrimonious in this warfare. On the contrary, he allows the merits of Catinat and Vendome with the utmost frankness, and sincerely pities them when controuled in their operations by the absurd politics of Versailles. There is a great deal of courtesy, indeed, discoverable on both sides; and we are frequently reminded of the deportment of those humbler heroes, who shake hands before they exchange hits, to show they have 'no malice.'

The year 1704 brings Marlborough on the scene. 'We truly loved and esteemed each other,' says Eugene: 'he was a great statesman and warrior.'—The battle of Blenheim is thus described.

‘They had eighty thousand men, so had we. Why were the French separated from the Bavarians? Why did they encamp so far from the rivulet, which would have embarrassed our attack? Why did they put twenty-seven battalions and ten squadrons into Blenheim? Why, also, did they disperse so many troops in other villages? Marlborough was more fortunate than I in his passage of the rivulet, and in his noble attack: a small escarpment delayed me half an hour. My infantry did well; my cavalry very bad. I had a horse killed under me: Marlborough was checked, but not repulsed. I succeeded in rallying the regiments, who were, at first, shy of attacking. I led them back to the charge four times. Marlborough, with his infantry and artillery, and sometimes with his cavalry, dispersed the enemy, and advanced to take possession of Blenheim: we were driven back, for a moment, by the *gendarmerie*; but we finished, by pushing them into the Danube. I was under the greatest obligations to Marlborough, for his changes of position, according to each circumstance. A Bavarian dragoon took aim at me, but one of my Danes luckily prevented him. We lost nine thousand men; but twelve thousand eight hundred Frenchmen killed, and twenty thousand eight hundred prisoners, prevented them this time, singing their customary *Te Deum*, which they always do when defeated, but which they never acknowledge.’ pp. 67, 68.

The account of the battle of Oudenarde, (1708) exhibits much of the Prince’s colloquial style of writing.

‘Cadogan went to Oudenarde, and in a few hours, he threw a bridge over the Scheldt. “It is yet time enough,” said Vendome to the Duke of Burgundy, “to countermand your march, and to attack, with those which we have here, that part of the allied army which has passed the river. The Duke hesitated, halted on the height of Garves, lost time, wished to return, sent eight squadrons to dispute the passage, recalled them, and said, “Let us march to Ghent.”—“There is no longer time for it,” said Vendome, “you cannot do it now; in half an hour you will have the enemy upon your hands.”—“Why did you stop me then?” said the Duke. “To attack immediately,” he replied. “There is Cadogan already master of the village of Hurne, and six battalions. Let us at least form ourselves as well as we can.” Rantzau began the attack. He routed a column of cavalry, and would have been routed himself, but for the Electoral Prince of Hanover, who, in the charge, had his horse killed under him. Grimaldi commanded a charge to be made too soon and improperly. “What are you about?” said Vendome, riding up to him at full gallop; “you are doing wrong.”—“The Duke of Burgundy ordered it,” said he. This latter, vexed at being contradicted, thought only of contradicting others. Vendome wished to charge with the left. “What are you about?” said the Duke of Burgundy to him; “I forbid you: there is a ravine and an impassable marsh.” We may easily judge of the anger of Vendome, who had passed over it only a moment before. But for this misunderstanding, we should have been beaten perhaps; for our cavalry was more than half an hour in order of battle, before the infantry could join it. It was on this account,

that I ordered the village of Hurne to be abandoned, that I might send the battalions to support the squadrons on the right wing. But the Duke of Argyle came up, with all possible speed, at the head of the English infantry, then the Dutch, though much more slowly. "Now," said I to Marlborough, "we are in a state to fight." It was six o'clock in the evening, on the 11th of July; we had three hours of daylight before us. I was on the right, at the head of the Prussians. Some battalions turned their backs, after being attacked with unexampled fury. They rallied, repaired their fault, and we regained the ground which we had lost. The battle now extended along the whole length of the line. The spectacle was a grand one. It was one sheet of fire. Our artillery did great execution: that of the French, from the uncertainty which reigned in the army, (the consequence of the disunion between the chiefs,) being badly posted, did not do much. Among us it was just the contrary: we loved and esteemed each other.' pp. 97—100

Among these details of military manœuvres, we find occasionally some spirited reflections. Of France he says,

'Her resources are infinite it is the will of a single head and a single nation.' 'A young and ambitious King, at the head of that nation, would conquer the earth. Happily, when Louis XIV. was so, he soon returned to dance the *aimable vainqueur* at Versailles, and to hear an opera of his panegyrist Quinault.' p. 191.

In another place, addressing the Austrian ministers, he speaks of the English.

'Remember the instability of England in my best days: she is always ready to be the same. The voice of mercantile politics is ever to be heard at the doors of her parliament. The English, just, noble, upright, and generous as individuals, are just the contrary with regard to their country.

'It is a country of contradiction, whose constitution is upheld solely by the ocean, the same as bad faith in speaking and the desire of shining uphold the opposition.' p. 208

The Prince discovers great ingenuousness in discussing the causes of his almost uniform successes. He ascribes them in no small degree to the dissensions which prevailed among the French generals, and to court-interference with their plans. Almost the only serious check he seems to have sustained, was at Denain; and for this, it appears, he was indebted to the withdrawal of the English troops, under the Duke of Ormond, and the unexpected cowardice of the Dutch. The most critical of his situations was that before Belgrade; (1717) from which he extricated himself by an effort of bravery, which the devotees at Vienna pronounced miraculous—more especially as the Turks were discomfited on Assumption day.

From the extracts we have given, our readers, we think, will be able to form a tolerable notion of the general quality of this volume. For our own part, though we regard it as a curious historical document, we confess we have read it through with very little pleasure; and certainly without feeling any increased respect for military manœuvres and court intrigues. It is sickening to contemplate a long catalogue of sanguinary battles, in which an incalculable number of human beings were sacrificed to the unprincipled ambition, or the revengeful propensities of a few titled individuals. As Eugene advanced in years, he seems to have become more pacific; and we occasionally meet with a strain of thinking, which, had it occurred sooner, might have gone far, perhaps, to destroy his pride of hero-ship. 'We are never too well convinced,' he says, 'which of two parties is wrong at the commencement of a war. They quarrel, they complain, they recriminate, and they go to battle before all can be satisfactorily explained.' In another place he says, 'We imagine insults, injuries, and evil intentions, and then we cause five hundred thousand men to perish!' In general, however, nothing is more remarkable about this narrative, than the absolute indifference it displays to the inferior orders *en masse*. An army is not regarded as a collection of *men*,—each individual exposed to painful service, and toils, and wounds, and death,—each individual possessed of an immortal, accountable spirit: it is looked upon simply as composed of such a number of files, and columns, and divisions; and is manœuvred about, with as little concern, as one would move the black and white combatants of a chess-board. To a reflective mind, a field of carnage must appear an awful scene: but this military prince passes over it with undiminished gaiety; and hears the groans of expiring thousands with as little disturbance, as the wind which agitates the trees, or the waves which fall in regular succession on the shore. At the same time, we do not confound this unthinking temper with the cold remorseless policy of the state projector. If Eugene was careless of the lives of others, he was also careless of his own. His whole soul, in short, was devoted to 'glorious war;' and this singleness of purpose, and vigour of exertion, may afford an instructive lesson to those who have higher aims to accomplish, and who aspire after a nobler kind of immortality.

The translation from which we have taken our extracts, though rather above the level of performances of a similar description, is not exactly such as we should have expected from the translator of the life of Fenelon. The style is, in many places, slovenly, incorrect, and obscure; and there are some passages, we are sorry to observe, which are rendered with a very improper coarseness and indelicacy.

Art. X. *Essays on the first Principles of Religion; on the proper Method of establishing sound Doctrine from the Sacred Oracles; and on the Illustration and scientific Arrangement of the Christian System.* By James Smith, Minister, Dundee. In two volumes. Vol. II. 8vo. pp. 400. Price 7s. Hatchard, 1810.

THE first volume of this work made its appearance about three years ago, and soon after its publication underwent the critical inspection of our journal.\* To that article we refer our readers, for our opinion of the general 'principles,' on which the 'illustration and arrangement' of topics in this second volume are founded. Its 'chief design,' says Mr. Smith, 'is to arrange a system of Christianity, according to the principles which were stated in the former essays;' but, 'it is much easier,' he observes, with great propriety, 'to expose the errors of ancient systems, than to establish the truth itself;' and, 'therefore, with much diffidence he ventures to lay before the public this compilation of scriptural doctrines,' &c. p. 4, 5.

The Introduction commences with a brief recapitulation of the first principles of natural and revealed religion, according to the plan laid down in the former volume. The author next adverts to the unfavourable reception of his benevolent attempts, to expose the 'unlawful veneration' in which some favourite names are still retained, by the religious orders in Scotland; and then proceeds to favour us with a declaration of the immediate motives by which he was prompted to engage in his present undertaking.

'Nothing' says Mr. S. 'could induce me to come forward, and expose myself to the furious resentment of *fanatics*, but a strong conviction, that a work of this nature is of great importance, in the present state of religion in Scotland. The late rapid and extensive propagation of very dangerous principles, by a class of Missionary Independents, excited a serious alarm in the General Assembly of the Church. The proselytes to this sect were not a little infected with antinomianism, and with the mystical doctrines which are still taught in Scotland. An attempt to undeceive the people, who have been misled by these principles, and to check those mystical preachers who infect the minds of their hearers with such *fanatical* notions, as make them the easy proselytes to every new heresy, is a service to the church, which no friend of religion can disapprove.' pp. 6, 7.

It is, we conceive, of considerable importance to a polemic, especially if he deal in accusations and invectives, to acquire the faculty of stating an account of the opinions and practices of opposing sects. Unless he understand precisely their respective diversities of thinking, and distinguish between the accredited sentiments of the body, and the accidental pecu-

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\* Vid. Ecl. Rev. Vol. IV. p. 523.

liarities of individuals, the most perplexing confusion of ideas will prevail in his representations; and deprive his arguments of force, and his wit of poignancy. Hence, it is easy to account for the little effect produced by modern defenders of the faith, —caricaturists, satirists, reviewers, magazine-editors, newspaper-contributors, and visitation-sermon-writers, on the Hydra of Fanaticism. Any shrewd observer may discover that they strike in the dark—that they only pursue phantoms, and beat the air. It is with this class of valorous souls, the very Quixotes of theology, that Mr. Smith, of Dundee, is unhappily associated. The above extract is but an ill omen of his success. Whatever errors, either in principle or practice, may be propagated by some individuals among the Scotch Independants, his general account of them, we believe, is extremely incorrect. It is true, no doubt, that some who were formerly Independants, have pushed their principles to such extremes, that they have become quite distinct and singular in their plans, and are totally separated from their early associates: but, unless we are grossly misinformed, both parties, generally speaking, are, and always have been, free from the ‘dangerous principles of Antinomianism;’ both parties acknowledge the immutable obligations of the moral law, and the indispensable necessity of holiness, as sentiments of supreme importance. Nor are they to be charged with that rigid and tenacious zeal for the peculiarities of Calvinism, in the strict sense of the term, against which Mr. S. inveighs so bitterly. On the contrary, they are quite opposed to the mystical and systematic theology of former times,—and err, rather from want, than excess, of deference to names and authorities in the Christian church. The writings of Campbell and Macknight, which Mr. S. so justly extols, are held in high repute by this calumniated body, not because they approve of all the opinions of those learned divines, but because the principles of scriptural criticism are accurately stated, and, in many instances, happily exemplified, in their biblical inquiries. If Mr. Smith is ignorant of these facts, we regret that he is so ill-furnished for his undertaking.

After this Introduction, we enter on Four Preliminary Essays, in which we find much to commend, intermingled with a full share of irrelevant and acrimonious observation. The first essay is on the ‘causes of different theological opinions among Christians;’ a subject confessedly of great importance,—but in this instance very superficially treated. The small compass of six pages is obviously inadequate to the statement, much less to the elucidation of the interesting topics, which such an inquiry demands. The remote origin of that scholastic

theology, by which the obscure subtleties of the middle ages, were systematised and consecrated; the confirmation which it acquired in its progress, from the distinguished authorities of the church; its subservience to the interests and usurpation of the Roman See; its retention, in part, by the reformers, and the influence it imperceptibly exercised over their creeds and confessions—all these facts, capable of distinct proof and illustration, derived from ecclesiastical records, would, we conceive, have materially assisted Mr. S. in ascertaining the ‘causes of different theological opinions.’ Nor ought he to have overlooked the principles of *modern* date and operation, which have produced similar results, by directly opposite methods. If our worthy progenitors, attached undue importance to perplexing distinctions, and minute explanations,—if deference to ancient opinions sometimes led to an excessive pertinacity, which resisted every sort of innovation, and promoted divisions by a contentious zeal for uniformity,—there is observable in the present day, a spirit of conjecture and speculation, that bids defiance to all restraint; that, under the names of liberty and independence, fearlessly asserts all it thinks, and thinks all it pleases; and defends with as much hardihood the dogmas of its own invention, as was before displayed in vindicating the decisions and prejudices of antiquity.—With what Mr. S., however, *has* advanced on this important subject, we are happy to accord. We approve especially of his remarks on the figurative language of revelation, as one cause of error and controversy; and of the practical inference, in which he asserts ‘the unreasonableness of that intolerant spirit, which is generally manifested by those men, who have a very superficial knowledge of the scriptures.’ p. 14. If, however, intolerance be unreasonable when it springs from ignorance, what censure must it deserve when connected with knowledge! If even a ‘very superficial knowledge of the scriptures’ ought to secure the exercise of forbearance, how ill does it become those who profess to be deeply conversant in ‘theologic lore’, to be perpetually on the alert, in order to detect the misconceptions of those who are *confessedly* right on the most important points, and to expose them with exultation to the mockery of the world!

The second essay begins with stating the ‘errors of popular systems.’ On this subject we naturally expected to meet with some bold delineations of the distinctive peculiarities of the various and opposite schemes of religious doctrine, that have acquired importance from their advocates, and celebrity from their success. The title of this, as well as of the

former volume, seemed to promise, at least, that we should be told what *are* the popular systems, and what are their characteristic differences. To our great surprise, however, all the erroneous systems are here reduced to *one*—which, so far from being *popular* with the world at large, is, perhaps, of all others the most obnoxious; and the supposed errors of which are extracted from a few mutilated passages in the writings of Flavel, Boston, and Brown! We have no outline of the system—no exhibition of its proportions—no impartial account of the reasonings, by which its chief positions are defended—no attempt to ascertain by calm and dispassionate investigation, the fallacy or the correctness of those reasonings: but instead of this we are presented with the coarsest declamation against Calvin's Institutions, and against all who adopt the *whole* system of that eminent reformer. Far be it from us, even if the plan of our Journal admitted it, to undertake at all hazards, the unqualified defence of this or *any* human scheme of doctrine, however authorised and supported;—still less to vindicate all that the advocates of such a scheme might venture in their wisdom or folly, to assert. We should not conceive that even the general adoption of that scheme, (supposing some scheme or other must be adopted,) implied any obligation, or afforded any pledge, to engage in such a vindication. Every unprejudiced person, we think, must allow that some writers, (not excepting Calvin himself) have entered into minute explanations of the various peculiarities of their creed, that have been opposed to their own established principles, and have been supported by partial and distorted views of a few detached passages in the sacred volume. But it is only the superficial and ignorant observer who will pretend, that these explanations (whether assuming the form of implied principles, or of inferences) are essential to the right understanding of the doctrines themselves—that these adulterations of human origin are inseparable from the pure fountain of truth. It fares, in short, with the Calvinistic as with the Trinitarian controversy. He who would defend, on scriptural principles alone, the unmingled doctrines of revelation; in other words, he who would confine himself simply to the question of *fact*, assuming the divine authority of the scriptures, must exercise the most rigid abstraction, in divesting the question of all its adventitious appendages, and bending his attention to the plain, unsophisticated meaning of the word of God.

In these remarks we assure ourselves of the cheerful concurrence of Mr. Smith; for in his last preliminary essay, intitled, 'Rules for establishing Scriptural Doctrines,' he has presented us with some very judicious observations on this subject.

His canons of theological criticism are so excellent, that did our limits permit, we should gladly transcribe them; and we have no doubt, had the inquiries of our divine been invariably conducted according to his own 'rules,' he would have rendered essential service to the cause of truth. He would not, for instance, have betrayed a petulant and censorious propensity to represent the 'Calvinistic scheme' as the only, or the most monstrous violation of 'established principles;'—he would not have been perpetually applying his cautions to one set of errors merely, if errors they are;—splenetic calumny would have disappeared in the 'illustration and scientific arrangements of the *Christian* system.' Why, we ask, is the name of one reformer singled out as the only patron of heresy? Are there no 'popular' systems besides that which Calvin supported? Have the schemes of Arminius, Arius, and Socinus no vulnerable points? Can Mr. S. illustrate his canons of interpretation only by references to 'fanatics?' We beg leave to recommend to his attention the advice of an eminent prelate, whose writings he seems to admire; 'Take especial care,' said Bishop Horsley, in his last charge, 'before you aim your shafts at Calvinism, that you know what is Calvinism and what is not: that in that mass of doctrine, which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish with certainty between that part of it which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the reformed churches; lest, when you mean only to fall foul of Calvinism, you should unwarily attack something more sacred and of higher origin.'

Had these excellent cautions been attended to in the discussions before us, we should not have met with the following distorted representations of the system of Calvin: 'According to which,' says Mr. S. 'the divine Sovereignty, *abstractedly from all consideration of character*, secretly predestinated by far the greater part of mankind to eternal torments, in order to illustrate his own glory. Having set them aside from eternity, for the bottomless pit, it is affirmed that he does them no injustice, because being thus cast into it, they sink down by their own weight.' p. 23. 'Two terrible agents are employed by Calvinists; the awful curse of a broken covenant, and the infernal malice of the Devil, for the purpose of plunging the posterity of Adam into the blackest guilt, and into eternal torments.' p. 27. 'The principles of *fanaticism* exclude the greater part of the human race, from the benefit of this divine remedy; and the abettors of that system, might as well preach

the gospel to the devils in hell, as to those sinners, whom they declare to have no interest in Christ's atonement.' p. 346.

Every stroke in this caricature displays either the most consummate ignorance, or the most unworthy disingenuousness. Surely Mr. S. should know, that neither the system nor its abettors are responsible for the accuracy of every enthusiast, who may shelter his crude conceptions under the name of Calvinism; and that it is not unusual in the present day, for the secret opponents of every peculiarity of the Christian system to conceal their enmity, under the pretext of rejecting what such enthusiasts have ventured to promulge. At this absence of all discrimination we are not surprised in the irreligious and profane; but it does excite our astonishment, to find the 'Minister of Dundee,' the man who vindicates and subscribes the Presbyterian standards of the Church of Scotland, which very standards, by his own confession, are 'evidently cast into a Calvinistic mould,' adopting a mode of representation, and a spirit of attack, which we should expect only from the impotent virulence of a critical reviewer, or the unprincipled subtlety of the "barrister." Mr. S. may use as much evasion and mental reservation as he pleases; and may reason accurately enough on the inutility of standards to prevent the intrusion of various and opposite opinions into national churches; but he will never convince the world that there is an honourable and consistent agreement between the confession of his faith, and his faith in that confession.

Leaving the preliminary essays, we at length enter on the 'theological system' of Mr. S. It is divided into four 'articles,' and each article includes in it a distinct series of essays. The first article is on 'the divine perfections and the sacred Trinity;' the second, on 'man before and after the fall;' the third, on 'the remedy which God provided for sinners;' and the fourth, on 'the application of the remedy to sinners, and its influences on those by whom it is received.'

Upon a careful investigation of this system we find much to commend. The mysterious doctrine of the Trinity is accurately and scripturally defended. The writer appears to understand the proper limits by which all our inquiries should be bounded; and, therefore, professes not to defend the dogmas of any particular creed. Mr. S. thus concludes his remarks on this subject:

The scriptures direct us to contemplate the Son and the Spirit as possessing and manifesting the same divine nature with the Father; and that we are taught to view the Father as the invisible Jehovah, whom no man ever hath seen, or can see; but who is every where present, the eternal source of all agency and operation in the universe, and the ultimate object

of all worship and adoration. In the person of the Son the divine nature is rendered visibly present in those parts of the universe, where he is said to dwell, as an accessible medium of intercourse with the invisible Father. By the Son, therefore, the operations of Deity are rendered visible in the creation and government of the universe, and in the redemption of fallen man. Hence the divine nature in the Son is the object of religious worship, because he is one with the Father, possessing the very same essence and perfections.—In the Holy Ghost, we are directed to contemplate the same infinite essence and divine perfections of the Father and the Son; not as manifested by Jesus Christ, from the visible and glorious throne of God in the heavens, where in a particular manner he is said to dwell; but as every where present, in all parts of the universe, exercising the infinite power of Deity, by giving constant efficacy to all the laws of nature, and to the means of grace; and particularly by influencing and dwelling in, every genuine member of Christ's church, *in a manner similar to the atmosphere*, which constantly influences and dwells in every living creature on this globe." pp. 108, 109.

The essays on the moral perfections of God—on the Abrahamic covenant—on the Jewish dispensation;—those on the life and resurrection of Christ—and some of the discussions under the last general article, are all worthy of attentive perusal. The style and diction are not invariably accurate, and have no pretensions to unusual excellence. We have been sometimes perplexed by the want of strict and logical coherence in the reasonings; and would advise Mr. S. when he prepares another volume for the press, to review his disquisitions with more care.

On the 'fall of man,' we find much asserted, which tends to excite the suspicion that the writer does not very cordially admit the humbling fact. Because some have injudiciously stated the truth, there seems too much of an attempt to explain it away, rather than to explain it on scriptural principles; and yet, in subsequent parts of the volume, it is frequently referred to, as an established doctrine. The 'atonement' is explicitly maintained; though we do not think its vital importance in the Christian scheme is sufficiently illustrated. In defining the term 'atonement,' Mr. S. without any acknowledgment, adopts the ingenious illustration of Robinson, founded on the account in the Acts of the Apostles, respecting the two contending Israelites, whom Moses reconciled, by "setting them *at one* again." We know that this definition has the high authority of Johnson, but we are by no means satisfied as to its correctness. On the great theological question respecting the extent of the atonement, Mr. S. is very ambiguous. He is, evidently, afraid of grappling with the difficulty, which on either side would have awaited him; and though his statement appears to lean towards the universal scheme, he adopts a mode of phraseology, which even a

*fanatical* Calvinist might venture with perfect consistency to employ.

The concluding article embraces such a variety of important topics, and undertakes to define with precision, such a multitude of scriptural terms, that to follow Mr. S. step by step would require a 'theological system' from ourselves. But to this labour we are quite disinclined. We perceive so much confusion and inconsistency in almost every systematic exhibition of Christian truths, that we despair of beholding one which shall proceed on just and authorised principles, in every part of its inquiries. While some are confounded by attempting to comprehend and generalise, others look so minutely at a few objects, that, by contracting their sphere of vision almost to a point, they imagine they see every thing within that little circle, and leave unexplored the ample range that stretches around them. Mr. S. is one of the first class of systematizers; but unfortunately in aiming to grasp too much, he appears to lose as fast as he gains. Not vigorous enough to take in all at once, and ascertain, by a rapid glance, the forms and relations of the objects before him, every thing in his sketch seems loose and unconnected. He enters on the detail without a correct impression of that by which the whole is "fitly framed and compacted." Some distinct parts are good; but, taken in connection with the whole, their merit is greatly neutralised by the contradictory and perplexing statements which are so abundant in the work. Had we leisure to illustrate our remarks, we might advert to his *explanations*, if such they may be called, of the terms 'justification,' 'faith,' 'regeneration,' &c.

After all, on many of the subjects discussed by Mr. S. he discovers a thinking, philosophical mind—and there is a display of vigorous, and sometimes original argumentation. The passages we most approve of, stand here and there alone; and appear to have been written when the author was in good humour, and forgot his enmity and his aims. We have sometimes been agreeably disappointed, after following him when his mood was acrimonious, all at once to find him composed, and stating his convictions with piety and candour. This dawn of benevolence, however, never matures into permanent sunshine. He is "sad by fits, and wild by starts,"—one moment a serious, interesting reasoner, the next a raving incoherent declaimer. The most prominent symptom of his wildness is a kind of *fanatico-phobia*. Every thing he does not like, if it happen to have any possible connection with evangelical doctrines, is fanatical. In all his reverberations of censure, this woe-denouncing epithet is "first, last, midst, and without end." It leads the van, and bring up the rear

of all his assaults; it is not a corps of reserve for high and special occasions, but the skirmishing party, by which he is continually attacking some trifling outpost or incautious straggler. What a very admirable writer says concerning 'systematic phrases,' (and which Mr. S. quotes with such merited applause) we may justly apply to his reiterated use of the indefinite, but slanderous terms which are incessantly passing before us. 'They are a convenient asylum of ignorance, indolence, and prejudice; and the religion of those, whose language is not a vehicle of clear ideas, but a substitution for them, is like the sun shining through a misty sky.' Such is Mr. Smith's propensity to rail against *fanaticism*, that his faculty of judging seems obscured by the habit of calumniating; and with strange inconsistency he becomes in love with the clerical buffoon who was so merry upon Methodism and Missionaries; nay, actually licks the feet of the "Bar-rister," and most sympathetically condoles with him on the castigation he received from our hands. No doubt he imagined, that these eminent oppugners of the fanatics would make common cause with their Dundee admirer,—or at least that he would make common cause with them; and it diverted us not a little, to think with what obliquity of aspect they would receive their new associate, and laugh in their sleeves at his simplicity. How amusingly would they survey him, on observing, in this very volume, his tenacious defence of the '*Trinity*—the *fall* of man by eating of the forbidden fruit—the *satisfaction* for sin in the death of Christ—the *personality* and influences of the Spirit, &c.; on finding *him*, of all men, guilty of using the obsolete 'systematic phrases' of the schools, on these antiquated subjects! We remember once to have read an anecdote of Mr. Hume, whom no one ever suspected of being fanatically disposed, that, when in France, he was introduced by an infidel to a company of atheistical philosophists. In the course of conversation, the existence of a God became the topic of discussion; and at that time, it seems, Hume was not so far advanced in his "ideas and impressions," as to deny that primary truth. He avowed his belief in it. After he left them, they discoursed awhile on the character and talents of the British sage, who was regarded in this country as the prince of sceptical inquirers. Some admired his disposition, and some his acuteness—but they all joined in lamenting that he was so much of a *fanatic*! We leave Mr. Smith to make the application of this story.

Art. XI. *A Sermon*, preached in St. Paul's Church, at Leeds, Sunday, Feb. 17, 1811, on occasion of the death of the Rev. Miles Atkinson, A. B. Minister of that Church, &c. published for the benefit of his Family. By the Rev. Thomas Dikes, L. L. B. Minister of St. John's Church, Hull. 8vo. pp. 35. price 1s. 6d. Seeley, Hatchard. 1811.

WE feel peculiar satisfaction in recommending this excellent discourse.

It exhibits a character, in the deceased minister, and a style of preaching, in the Survivor, which eminently deserve to be admired and imitated. The example of the late lamented Mr. Atkinson is recommended, for his undaunted fortitude and faithfulness, manifested, among other instances, in disdaining the offer of preferment coupled with the condition of laying aside his obnoxious piety; for his zeal and diligence, particularly in visiting the sick; for his kind and affectionate manners, which won the hearts of his congregation, and 'caused him to be interred amidst the sighs and groans and tears of his numerous people;' and for his great humility, which is strikingly displayed in the account of his last illness. There are so many eloquent and affecting passages in this sermon, that we regret having room for only the following specimen.

'You perhaps have had many warnings. Scenes of mortality have, on certain occasions, made an impression upon your mind which you once thought could never be worn away and forgotten. You retired from the world, you felt, deeply felt the vanity of earthly things, the emptiness of pleasure, the folly of pride, the madness of ambition. You resolved, and re-resolved, that you would be wise and turn unto God. But time healed the sorrows of your mind: the world rose in your esteem: pleasure spread her allurements before you; and God and religion were forgotten. Thus I fear it will be with many on the present occasion. For who can tell "the deceitfulness of sin?" Who can conceive the hardness which the human mind is capable of contracting?

'I know that by far the greater part of you who hear me this day are deeply concerned for the loss of our departed friend. Whilst reflecting on his peaceful departure, you have said in your heart, "let me die the death of the righteous, and let my last end be like his!" Perhaps you have felt some relents of mind, some compunctions for your past negligence and formality, but there is great danger that all these feelings should soon evaporate, and produce nothing more than unprofitable resolutions, and barren wishes, and some feeble attempts to effect a partial amendment.

'Brethren, if you mean to save your immortal souls from eternal condemnation, you must lay the axe to the root of the tree; you must be willing to feel and confess the total corruption of your nature; you must fly to the cross of Christ, and not rest satisfied with your religious state, till your heart be renewed in righteousness and true holiness by the blessed Spirit of God, and you be made meet for the inheritance of the saints in light.' pp. 22—24.

Art. XII. *Poems*. By Miss Holford, Author of *Wallace, or the Fight of Falkirk*. Royal 8vo. pp. 120. price 7s. bds. Longman. 1811.

WE suspect this volume will hasten the decay of Miss Holford's reputation. Like her poem of *Wallace*, it discovers talents which deserved

more diligent and judicious cultivation, than they have received; but as it is not a romance, and strikes in with no prevailing fashion, it is impossible for it to obtain much notice. The ballads, or legendary tales, are very tolerable specimens of that kind of composition; the author's mind seems very well furnished with the sombre images of antiquated superstition; and she has attained the easy art of imitating those homely metres in which the traditions of 'olden time' have been perpetuated. The other pieces are not above mediocrity. Laying politics out of the question, we were best pleased with the poem intitled 'Carisbrook,' from which we shall copy a few stanzas.

'Twas the dull and dusky twilight hour,  
When close to his window grate,  
Catching the breath of an April show'r  
The captive sovereign sate :

A tear glisten'd bright in Stuart's eye,  
And his cheek was deadly pale,  
And his bosom answer'd ev'ry sigh  
Heav'd by the evening gale.

His cheek was pale, and his princely eye  
Was fill'd with memory's tears,  
As he ponder'd on the destiny  
Which flatter'd his early years ;

He thought on the friends for him who died  
Yet was not that pang the worst.  
He thought on friends who had left his side,  
And felt as his heart would burst !

But he shudder'd, as in looking back.  
On the days for ever lost,  
Reflection 'mid the shadowy track,  
Met Strafford's headless ghost !

What armour can that breast defend  
From Memory's home-struck blows,  
The shade of one deserted friend,  
Outtrovns a thousand foes !

It plagues us in the silent hour,  
It haunts us as we sleep,  
It stays the heart-relieving show'r,  
And mocks us as we weep !

The crown from off his sacred head  
By rebels rudely torn,  
An exil'd wife, and children fled,  
The christian King had borne !

But when to Heaven he look'd and pray'd  
To heal his agony,  
Still murmur'd in his ear the shade—  
" Thus did I hope in thee !"

Art. XIII. *Admonitions to Youth*: A Sermon, preached in the Independant Chapel, Blackburn, on the Evening of the Lord's Day, January 13, 1811. By Joseph Fletcher, A. M. 8vo. pp. 30. price 1s. Williams, Baynes. 1811.

IN the advertisement to this discourse, it is stated, that 'nothing but the earnest solicitation of the author's young friends could have induced him to publish it.' We are persuaded indeed, that he is capable of producing a work much more intitled to general attention: but its admonitions are so appropriate, comprehensive, minute, and striking, that we have perused it with considerable satisfaction. The subject is the apostolic exhortation, 'Flee youthful lusts; but follow righteousness, faith, charity, peace with them, that call upon the Lord out of a pure heart.' (2 Tim. ii. 22.) In expatiating upon it, the preacher instructs his young auditory what they ought to avoid, what they should follow, and with whom they should associate. There is a very commendable distinctness, both in the doctrinal statements and the practical exhortations: and the energy of the style is highly impressive and interesting. Among the 'lusts' or evil principles to be avoided, Mr. F. specifies 'highmindedness.'

'*Humility* is the basis of Christian excellence, but this is its exact opposite. The one arises from knowledge of ourselves—of God—and of the perfect rule of duty; the other is founded on ignorance, total or partial ignorance of all these important subjects. And hence the rashness, precipitancy, and impatience of contradiction to which the young are prone in their judgments, and conduct. Hence also the necessity of disappointments to correct, and of afflictions to soften the tone of the temper, and modulate aright the dispositions of the mind. What has often led, what the world calls a spirited youth to fool-hardy deeds of enterprise and adventure? Impatience of controul, a spirit of insubordination, excessive self-valuation; in other words, highmindedness. How often has the same principle led in modern times, to the profession of sceptical doubts, respecting the divine origin and distinguishing peculiarities of Christian truth. It has been thought manly and liberal, to break through the trammels of early prejudice and vulgar opinions; to assert the right of free thinking; to discard the evidences of revelation; and to emancipate conscience and conduct, from the authority of law, and the dread of retribution. This is the love—the *lust* of distinction.' pp. 13, 14.

The following passage occurs in the recommendation of 'faith,' or fidelity.

'Your influence, your property, your hours of leisure and activity, your civil and religious privileges, your opportunities of usefulness to others, and of improvement to yourselves, are all "talents," committed to your trust; and in investing you with this high responsibility, the great Governor of the world says to each of you—"Occupy till I come—be faithful unto death." What is a minister without fidelity? A monster!

What is a Christian? An awful contradiction to the sacred name he bears! What are the the services of religion? Solemn mockery! What are the professions of friendship? Selfish flatteries! You see the importance of "being faithful." Aim, I beseech you, at attaining that conscious fidelity which enabled an Apostle to exclaim—"Our rejoicing is this—that in simplicity and godly sincerity, we have had our conversation in the world!" Commend yourselves to every man's conscience in the sight of God.'

The exhortation 'to follow righteousness,' and the expostulation on the subject of infidelity, are calculated to be very useful: and upon the whole we think the sermon, is worthy of being recommended to the public, as a valuable monitor for youth.

Art. XIV. *The Reformer; comprising twenty-two Essays on Religion, and Morality.* With an Appendix. 12mo. pp. 360. Price 6s. bds. Rivingtons, 1810.

'I HAVE the satisfaction to reflect' says the Reformer in his preface, 'that it will not be necessary for my readers to fatigue themselves in running over, perhaps the half of a volume, before they discover whether my essays are worth perusal or not. They have only to open the book, and as chance may direct, read through any one essay and then form a judgement, whether their time will be well spent in reading farther.' *Probatum est.* No sooner did we hear this agreeable news than first of all shutting the book, we next proceeded to open it: chance directed us to the second essay; we read it through; and in a very short time were enabled to judge 'whether our time would be well spent in reading farther.' Instead, however, of stating our opinion in direct terms, we shall just quote two sentences.

1. 'Of the great importance of fulfilling the sage motto prefixed to this essay, every one is sufficiently ready to acknowledge.' p. 8.

2. 'I do assert that the contemplator of whatever is capable of being numbered or measured; also the expert reasoner in his inquiries after truth will inform you, that every effect must have had, or proceed from some cause.' pp. 12, 13. *Ohe! jam satis est?*

Art. XV. *Romance; a Poetical Capriccio.* 4to. pp. 40. Price 3s. 6d. Setchel, Sherwood, &c. 1811.

AS far as we are able to comprehend the design of this fanciful performance, it is to favour the public with a poetical version of some of those agreeable fictions, with which they have been so long entertained, in a prose shape, by writers of romances. The author accordingly falls asleep,

'Heavy head on breast reclining,  
Eyes in drowsy languor pining,'

and dreams a set of dreams about Kirkstall-abbey, cathedral cloisters, a monk's cell, a baron's hall, a dungeon, a hermit, and a tournament. The versification of this anonymous writer is tolerably fluent, and a few of his descriptions are not without merit: but the exhibition altogether

is exceedingly unimpressive. The following is as favourable a specimen as we are able to select.

'The pomp hath pass'd; the banquet's glare  
Hath melted into empty air;  
While Night my feeble vision shrouds  
With dark impenetrable clouds.  
No more in splendid hall I stand,  
'Mid all the grandeur of the land;  
No more with joy I court the gaze  
Of Beauty's soul-dissolving blaze;  
But, deep within the earth's cold womb,  
Inhale the damps of dungeon-gloom.  
The low-roof'd passage, as I tread,  
Drips baleful vapours on my head;  
While slimy dew the walls distil,  
And trickle in a noxious rill.  
Rude voices murmur on my ear;  
Hark! distant footfalls too I hear.  
The steps approach: a feeble ray  
Shews a rough, craggy, winding, way:  
Towards this path, with sounding speed,  
The clanging echo seems to lead.  
The glimm'ring torch-beam, as it falls,  
Fills ev'ry crevice of the walls;  
Till, glowing with a nearer light,  
It bursts on my expectant sight, &c.' pp. 22—23.

If this 'romantic' dreaming should fail to recommend the poem, we fear still less can be said for the moral reflections. For instance,

'Or else perhaps this niche so dark,  
Contains the bones of legal clerk—  
With death no virtues can avail,  
Law, glory, commerce, all must fail,' &c.

There are also divers desperate efforts at antithesis; as, 'had art to please, and skill to move,'—(27) 'ask power to thank and skill to praise'—(29) 'The strength of valour and the force of love.' (36), &c.

Art. XVI. *Knowledge Increased*. A Sermon, preached in the Parish Church of Haverhill, Suffolk, June 26, 1810; being the First Anniversary of the Schools for the Education of Poor Children, established in that Parish on the Day of the National Jubilee, Oct. 25, 1809. By the Rev. Jonathan Walton, A. M. Rector of Birdbrook, Essex. 8vo. pp. 38. Price 1s. 6d. Hatchard. 1811.

A STATEMENT of the preacher's division of his discourse, will serve to shew its nature and object; 'to trace out what *has hitherto been done* under the good Providence of God, to teach mankind to know and fear him; what *is now doing*, and what *may yet be done*; keeping more especially in view the situation of the lower orders of society.' The first head includes an account of the Fall, the Mosaic and Christian dispensations, the English Reformation, and the establishment of Charity

and Sunday Schools. The exertions now making, to an unprecedented extent, for the instruction of the poor, are gratefully and piously noticed as an encouraging sign of the times. The preacher lastly describes the great degree in which ignorance still prevails among the lower orders, especially in his own neighbourhood, refutes objections to the diffusion of knowledge, and recommends the institution on account of which the Sermon was delivered. Several pertinent extracts are given in the notes. The discourse affords many pleasing indications of serious piety and liberal feeling: when to these are added, an animated and familiar kind of instruction to the poor, as well 'from house to house,' as in the pulpit, few clergymen, we believe, have reason to lament, for any long period, the evils of their attendance in the church, or religious indifference in the parish.

Art. XVII. *A Tour in quest of Genealogy* through several Parts of Wales, Somersetshire, and Wiltshire. In a series of Letters to a Friend in Dublin; interspersed with a description of Stourhead and Stonehenge; together with various Anecdotes and curious Fragments, from a Manuscript Collection ascribed to Shakespeare. By a Barrister, 8vo. pp. 338. Sherwood and Co. 1811.

AFTER having submitted to the fatigue of following the track of this legal gentleman 'through several parts of Wales, Somersetshire, and Wiltshire,' we are of opinion that the genuineness of his letters is very disputable. The professed object of the 'tour' is to ascertain the author's relationship to 'a person of the name of Holford, as he was called, though he always wrote it Hwlfordd,' for the purpose of substantiating said author's claims to said Holford's or Hwlfordd's estate, said H. or H. 'having died intestate.' Another object, we presume, is to make a book, by describing every scene and incident which may be supposed to have been encountered on such a journey. And a third object is to impose on the public, by the pretended discovery of certain MSS. 'ascribed' to Shakespeare,—to say nothing of the prospectus of an engraving of Henry VII. 'from an original done on the bottom of a trencher with the point of a red hot dagger by a Frenchman', (p. 155)—and of the leaden tablet with its Latin rhymes in Greek characters. (182). As this 'barrister' seems to be rather young in the trade of authorship, it may not be improper to inform him, that letters which are *not* fabricated, if intended to flourish in public, should consist of something else than local jokes, and personal allusions; and that letters which *are* fabricated—should be at least amusing. It is quite intolerable for a writer to be both dull and dishonest at the same time.

Art. XVIII. *The Claims of Jesus of Nazareth examined*, a Sermon delivered in the Jews' Chapel, London, August, 1810. By the Rev. T. Raffles, 8vo. pp. 38. price 1s. Black and Co. 1811.

IT is with mingled emotions of delight and expectation, that we have witnessed the dying zeal of Protestants reanimated; and, while the efforts of different parties have been so laudably and so successfully directed to diffuse the blessings of the Christian religion over the most barbarous as

well as civilized heathen regions, have beheld a respectable institution formed, in the metropolis of this empire, for the express purpose of converting the scattered and degraded tribes of Israel to the service of the true Messiah. It is the design of Mr. Raffles, a young preacher, as we have been informed, of great promise, to justify, in the Sermon before us, the friends of this Society, and recommend it to the patronage of true Christians. For this purpose, he proves, to the satisfaction of all Christians, that, as the time and other circumstances of our Saviour's birth, his character, his miracles and his death, answer the expectations of the elder Jews, and verify the predictions of their prophets, He is justly regarded as the promised deliverer; and then, reminding us of our general obligation to propagate our common Christianity, he proceeds to recommend, from motives of pity and gratitude, this society to our support, tramples on the objections that may be raised against it, and in a strain of noble enthusiasm encourages its friends to persevering exertions. We must say, that this discourse does great credit to the feelings and information of Mr. Raffles; and affords a hope, that some years constant and well directed study will secure him a distinguished rank among his contemporary preachers.

Art. XIX. *Poems*. By Eleanor Tatlock. In two volumes. 12mo. pp. 272, 312. Price 9s. bds. Williams, Hamilton. 1811.

THE author of these volumes presents them to the public, as the fruits of her leisure, during many a solitary winter evening in the country. 'Her aim has been to represent evangelical truth in a pleasing and interesting dress: and she trusts,' as indeed she justly may, that 'the design will be approved, even if she should be found to have failed in the execution.' Her piety and good intention appear to us unquestionable, and certainly intitle her to esteem; but it is our painful duty to state, that we have seldom met with a publication, which combined so many and such violent symptoms of good feeling and bad taste. If the author could form any idea of the mischief her volumes may occasion, as subjects of derision to the cultivated but profane reader, or as offensive exhibitions of piety to the youthful mind, we are satisfied she would think it far too high a price for the pleasure they may possibly afford to a very limited class of the religious public. It would be easy to shew, by a few specimens, how little she is aware what subjects and expressions are fit for metrical composition, or the public eye.

'When we behold,  
Such countless myriads, of some fav'rite fish  
Each season caught, we fear that bye and bye  
The species wholly will become extinct.  
But when we find that nat'ralists can count  
In one small roe more than nine million eggs,  
Our apprehensions are reliev'd; or lost  
In wonder at th' amazing Providence  
Which thus for ev'ry exigence prepares.' I. p. 21.

'Little the peasant thinks  
Who plods with slow and measur'd steps along  
Behind his plough, that in this great machine

He's flying on at the prodigious rate  
Of vastly more than fifty thousand miles  
Each passing hour.' pp. 106, 107.

'And happy I should often be,  
If Barker, wife, and family

Sat round my board, and shared my tea.' Vol. II. p. 58.

Far, be it from us, however, to represent this lady's talents as utterly contemptible, or her work as destitute of merit. If the pieces of which it consists had not been printed in the form of poetry, they would not have been so very exceptionable, but many of them on the contrary, would have had claims to commendation. Even as it is, there are some passages, which may gratify the pious reader, without any intolerable annoyance to his taste, however delicate.

Art. XX. *The Truth of the Christian Religion.* A Sermon, preached at Ebley Chapel, Gloucestershire, March 20, 1810, at the Monthly Lecture formed by several Ministers and Churches in that Neighbourhood, and published at their Request. 8vo. pp. 50. Price 1s. Bermondsey, Printed at the Manufactory for the Employ of Deaf and Dumb Children, Fort-place. Button, Williams, 1811.

THIS zealous and good-intentioned preacher proposes to shew, that the Christian religion is of divine origin. He begins, by stating, that as a revelation is possible, so the corruption of human nature, the weakness of human reason, and the local and imperfect cast of the Jewish religion, might encourage the hope of such a gift. He then enlarges on the character of Christ, his doctrine and morality, the sanctions and influence of his religion, as so many circumstances, which, together with the prophecies verified in him, the miracles performed by himself and his apostles, and the early and successful promulgation of the gospel, prove that the Christian Scriptures are a divine revelation,—and finally he applies the subject to the conviction of Jews, Mahometans, and infidels of all descriptions. We think the Sermon would have been much improved, had the author been careful to render his language more precise and appropriate, and his reasoning more logical and concatenated. After stating the causes that led to its publication, Mr. Flint adds, 'If it be but subservient to instruct the thoughtless, to reclaim the infidel, to establish the wavering, and to comfort the Christian, its author will be perfectly satisfied.' With this degree of usefulness, we believe, Grotius or Paley would have been perfectly satisfied.

Art. XXI. *A Letter to the Right Hon. Henry Grattan*, on the deplorable consequences resulting to Ireland, from the very low price of spirituous liquors; pointing out the causes of the aggravated increase of those evils, and intreating his attention to the necessity and means of remedying them. 8vo. pp. 20. Price 1s. Dublin, Parry; Longman and Co. 1811.

IT appears from this spirited letter, that the stoppage of the distilleries in Ireland, and the consequent high price of spirits, produced the happiest effect on the morals of the people: and that the removal of the restriction, together with the reduction of the duty, have renewed the prevalence of intoxication to a most alarming and deplorable extent.

The bare duty on a gallon of spirits in London is 8s. while a gallon of spirits of equal strength is actually vended in Dublin for 6s. 2d.

We hope this able letter will excite general attention; and that the inexpediency, as well on political as moral grounds, of encouraging drunkenness for the sake of the revenue, will be so clearly recognised, that all prudent measures may be taken for delivering the Irish people from one of the most ruinous evils under which they groan.

Art. XXII. *A Sermon, preached, at the Opening of the Synod of Merse and Tiviotdale, Oct, 24, 1809.* By the Rev. John Cormack, A. M. Minister of Stow. 8vo. pp. 46. price 1s. 6d. Ballantyne and Co. 1810.

NO reflections can be more grateful to the human mind, than those which arise from the purity and success of the means, which wisdom and benevolence have employed to banish the miseries, to alleviate the distresses, and to heighten and diffuse the blessings of our common existence: And amidst the beneficent institutions which now adorn and dignify the British nation, if there is one from its design, its deeds, and its promises, more fitted than another, to enchant the imagination and brighten the hopes of youth, to interest the feelings and delight the maturer judgment of the man, to sweeten the recollections and inspire the prophetic dreams of age;—if there is one that can truly cheer for mankind this rugged path of toilsome pilgrimage, dispose for its decline, and shed a hallowing lustre over its awful termination;—if there is on earth, one that could for ever melt down the discordances of human nature, and animate the world's millions as with one harmonious heart,—it seems to be the institution which has proclaimed for its simple end, the dissemination, throughout the world, of the Holy Scriptures.

Mr. Cormack's sentiments are pretty much in unison with our own; and we regret that his discourse has lain so long in our hands unnoticed. It is expressly intended to promote the object of such an institution, and is published at the suggestion of an amiable friend. It is well written, full of good sense and piety, and shows the preacher in earnest with his subject. His text is Psalm cxix. 30. "The entrance of thy words giveth light; it giveth understanding unto the simple." After a suitable introduction, he proceeds to unfold and illustrate this proposition, to point out the duty to which its admission gives rise; and then, (obviating some objections which pious caution may have first proposed, but which bigotry and intolerance have since inflamed, and dulness will even yet continue to re-echo,) he directs our attention to the encouragement which Providence has affording to its performance. This design is throughout very ably executed.

We observed some errors, and, perhaps, *affectations* in diction, which Mr. C. will do well to correct, should he have occasion to reprint this discourse; especially an odd grammatical blunder at the bottom of p. 23, and one of a different description in p. 16. His style wants easy condensation; his thoughts, from the stiffness of expression, sometimes appear cramped, and are occasionally rather deficient in logical connexion. But, on the whole, the sermon is highly creditable to the author, and we cheerfully recommend it to our readers.

## ART. XXIII. SELECT LITERARY INFORMATION.

\* \* *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

To be published in a few days, handsomely printed on a fine paper, in six large octavo volumes, with a portrait of the Archbishop, The Works of Thomas Secker, L.L.D. late Lord Archbishop of Canterbury; with his Life, by the late Bishop Porteus. Archbishop Secker's Lectures on the Catechism may be had separately, handsomely printed in 12mo. Price 4s. 6d. bound.

Dr. Hayter's Report to the Prince Regent, of his literary mission to the court of Naples, relative to the Herculanæan MSS. will appear in a few days, in a thin royal quarto.

Mr. Parkinson intends to publish in the course of next June, the third and concluding volume of Organic Remains of a former World, with twenty-three coloured plates.

The Rev. John Rudd will shortly publish a volume of Devotional Exercises for the use of congregations and families. He has also in forwardness, a Botanist's Guide through Lancashire.

To be published on the first of May. The Philanthropist, Number 3, embellished with a Map of an interesting Portion of Africa. To be continued every three months. The object of this Work is to encourage benevolent feelings, and to shew how they may be most beneficially exerted, particularly by pointing out to those who occupy the middle and superior ranks in society, the results of such endeavours as have proved successful in alleviating the miseries of man, and improving his moral character. The profits of this Work will be appropriated to the promotion of plans for the general education of the poor.

The Rev. Thomas Jervis, of Leeds, has a volume of Sermons in the press.

An edition of Bishop Taylor's History of the Life and Death of Christ, in two octavo volumes, is nearly ready for publication.

The Rev. Thomas Scott, Rector of Aston Sandford, is preparing for the

press, Detached Remarks on the Bishop of Lincoln's Refutation of Calvinism.

Dr. Busby has completed a translation, in rhyme, of the six books of Lucretius on the Nature of Things, which will be dedicated to Lord Grenville.

Calvin's Institutes of the Christian Religion, translated by J. Allen, will be printed by subscription, in three octavo volumes.

Printing at Strasburg, for Mr. Lunn, Classical Library, Soho Square; Herodotus, Greek et Latin, with all the Notes of Wesseling, Gale, and Gronovius; also a Collation from ancient MSS. to be edited by J. Schweighæuser, upon the plan of the Bipont Editions of the Greek Classics, to form 6 or 8 vols. 8vo.—A few Copies will be worked off on vellum paper. Mr. Lunn, has also purchased the remaining Copies of the following celebrated Work, of the Typographical Society; Platonis Philosophi Opera, quæ exstant, Græce ad editionem Henr. Stephani, accurate expressa, cum Marsilii Ficini interpretatione: præmittitur L. III. Laertii de vita et dogm. Plat. cum notitia literaria; accedit varietas lectionis, cum Dialogorum Platonis Argumentis a Diet. Tiedemauno, 12 vols. 8vo.

The present high price and scarcity of this Work are well known. Two of the volumes to complete the set are now re-printing at Strasburg.

A Catalogue with copious bibliographical remarks of the Collection of Classic Authors, Latin and Greek; begun at Deux Ponts, and continued at Strasburg, uniformly printed in 8vo. may be had gratis, of Mr. Lunn.

In progress at the press of Mr. A. J. Valpy, Brotier's Tacitus, which will combine the advantages of the Paris and Edinburgh editions, with a selection of Notes from all the Commentators on Tacitus subsequent to the Edinburgh edition. The Literaria Notitia, and Politica, will also be added. Many valuable Notes of Professor Porson's will be interspersed; the French pas-

sages will be translated, and the Roman Money turned into English. A new edition, in five volumes 8vo. Some few Copies will be struck off on large paper, and the Work will shortly be published.

At the press of Messrs. Collingwood and Co. of Oxford, is proceeding Justinian's Institutions, in Four Books, translated into English, with Notes and the original text. By George Harris, L.L. D. third edition, in 4to.

A Catalogue of Books, relating to the Hebrew Language, is nearly ready for publication.

The Third Number of both Series of the British Gallery of Pictures, will be published this month, and the Publication will be regularly continued at the Office, which is now fitting up for this purpose, in New Bond-street.

The Exhibition of the Drawings, &c. will be opened at the same time, with considerable additions.

His Majesty's Commissioners of Public Records have, under the Authority of the Lords Commissioners of the Treasury, appointed Mr. Thomas Payne, of Pall Mall, to sell such Copies of the following Works, printed under their direction, as are not appropriated to public uses,

*List of the Works, with their Sale Prices.*

	£.	s.	d.
Calendarium Rotulorum Patentium	1	16	0
Taxatio Ecclesiastica P. Nicholai	2	2	0
Catalogue of Cottonian MSS.	2	10	0
Calendarium Rotulorum Chartarum	2	0	0
Rotulorum Originalium Abbre- viatio, 2 vols.	3	0	0
Calendarium Inquisitionum Post Mortem, 2 vols.	3	10	0
Testa de Nevill	1	16	0

	£.	s.	d.
Nonarum Inquisitiones	2	2	0
Valor Ecclesiasticus, vol. 1	2	10	0

Travels in Iceland, in the year 1810, are in the press, in a quarto volume, with plates. It will contain the observations made in that island, during last summer, by Sir George Mackenzie, bart. Mr. Holland, and Mr. Bright; with an Introductory Chapter on the general history of Iceland.

The Rev. H. B. Wilson is preparing for the press, in a quarto volume, a History of Merchant Tailors' School, London, from its foundation to the present time, including the lives of the eminent men who have been educated there, and embellished with some of their portraits.

Mr. Bawdwen has nearly ready for the press, a volume of his translation of Domesday Book, which comprises the counties of Middlesex, Hertford, Buckingham, Oxford, and Gloucester. There will be an Index to each county; and the editor proposes having part of the impression made up for sale in separate counties, for the convenience of those whom it may not suit to purchase the whole volume.

Mr. Peck, of Bawtry, has in the press, a System of Veterinary Medicine and Therapeutics, on scientific principles, in two octavo volumes, with plates; the first volume is expected to appear soon.

Mr. Lawrence, author of the New Farmer's Calendar, &c. is preparing to publish a new Work, under the title of "The British Farmer's Magazine, or New Annals of Agriculture," a Country Miscellany, intended to embrace every species of useful information. This Work, to be continued Monthly, the 1st Number of which will appear June 1st, is patronized by persons of high rank and consequence in the country.

## ART. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

Memoirs of Count Grammont, by Anthony Hamilton. A new edition. To which are prefixed a Biographical Sketch of the Author, and a Translation of the Epistle to Grammont. 2 vols. royal 8vo. 3l. 13s. 6d. And royal 4to. 6l. 6s.

### ECCLESIASTICAL HISTORY.

A Summary of the History of the

English Church, and of the Sects which have departed from its communion; with answers to each Dissenting Body on its pretended grounds of Separation. By Johnson Grant, M.A. of St. John's College, Oxford. Volume I. (to be completed in two volumes) 8vo. 12s.

### EDUCATION.

Familiar Letters, addressed to chil-

children and young persons of the middle ranks. 12mo. 3s.

Guy's School Ciphering Book for Beginners; containing all the variety of sums and questions usually proposed in the first five rules of arithmetic. By Joseph Guy, Author of the Pocket Cyclopaedia, School Geography, New British Spelling, &c. Foolscap 4to. 3s. 6d. half bound.

Literary Information; consisting of instructive Anecdotes, Explanations, and Derivations; calculated to interest and improve the opening mind. By Isabella Kelly, (now Mrs. Hedgeland) Author of the Child's French Grammar, Madeline, Poems, &c. With explanatory wood cuts. 12mo. 4s. 6d. bound.

FINE ARTS.

Ecclesiastical Topography; a collection of one hundred views of churches in the environs of London, accompanied with descriptions from the best sources, both manuscript and printed.

This Volume is intended as an illustration of Lysons' Environs of London, or an additional one to Grose's Antiquities, being printed uniformly with those two Works.

The First Part having been published some time ago, the Second Part is to be had separately, to complete Copies. 4to. 4l. 4s. boards; and imperial 4to. 6l. 6s.

HISTORY.

The Imperial and Annual County Register, for the year 1810. Containing, I. History of Great Britain, with an ample Collection of State Papers. II. The public and private Annals of the English Provinces, classed under the names of the counties to which they respectively belong, and arranged under five general departments, viz. 1. Public Business. 2. Jurisprudence. 3. Chronicle. 4. Miscellanies. 5. Biography. III. Scotland, Ireland, the Isle of Man, and the Colonies. royal 8vo. 1l. 11s. 6d.

Sketch of the Political History of India, from the Introduction of Mr. Pitt's Bill, A. D. 1784, to the present date. By John Malcolm, Lieutenant Colonel in the East India Company's Madras Army, Resident at Mysore, and late Envoy to the Court of Persia. royal 8vo. 18s.

Guy's Universal History and Chronology. On a large sheet of Columbian Drawing Paper, price 7s. coloured; on canvas and rollers, 10s. 6d.; and varnished, 14s.

MEDICINE AND CHIRURGERY.

The Anatomy of the Human Body; containing the Anatomy of the Bones, Muscles, Joints, Heart, and Arteries. By John Bell, Surgeon; and that of the Brain and Nerves, the organs of the Senses, and the Viscera. By Charles Bell, Surgeon. The third edition, with many additional engravings, 3 vols. 8vo. 2l. 8s.

MILITARY TACTICS.

The Elements of the Science of War: containing the modern established and approved Principles of the Theory and Practice of the Military Sciences; viz. the Formation and Organization of an Army and their Arms, &c. &c. Artillery, Engineering, Fortification, Tactics, Logistics, Grand Tactics, Castrametation, Military Topography, Strategy, Dialectic, and Politics of War. By William Müller, Lieutenant of the King's German Engineers, D.P. M.A. and late first Public Teacher of Military Sciences at the University of Gottingen. For the use of Military Schools and Self-instruction. Dedicated to the King (with his Majesty's most gracious Permission) and illustrated by 75 Plates on Artillery, Fortification, &c. and remarkable battles fought since the year 1675. 3 vols. 8vo. 3l. 3s.

MISCELLANEOUS.

Missionary Anecdotes; exhibiting, in numerous instances, the efficacy of the Gospel in the conversion of the Heathen, regularly traced through the successive ages of the Christian era: to which is prefixed, an affecting account of the idolatry, superstition, and cruelty of the Pagan nations; ancient and modern. By George Burder, Author of the Village Sermons, and Secretary to the Missionary Society. 12mo. 5s.

The Return to Nature; or, a Defence of the Vegetable Regimen; with some account of an experiment made, during the last three or four years, in the Author's family. By John Frank Newton, Esq. 8vo. 6s.

Public Disputation of the Students of the College of Fort William, in Bengal, on the 15th September, 1810, before the Right Hon. Lord Minto, Governor General of Bengal, and Visitor of the College; together with his Lordship's Discourse. 1s. 6d.

The Complete Works of Samuel Richardson, with a Sketch of his Life

and Writings, by the Rev. E. Maugin, M.A. Embellished with a well authenticated Portrait of Richardson, and containing a Translation of Diderot's celebrated Eulogium. 19 vols. crown 8vo. 7l. 12s.

Cottage Dialogues among the Irish Peasantry. By Mary Leadbeater. With Notes and a Preface by Maria Edgeworth, Author of Castle Rackrent, &c. 12mo. 6s.

Tales of the Passions, in which is attempted an Illustration of their Effects on the Human Mind; each Tale comprised in one volume, and forming the subject of a single Passion. Vol. 2. Containing the Married Man, an English Tale, in which is attempted an Illustration of the Passion of Jealousy, and its Effects on the Human Mind. By George Moore. 8 o. 10s. 6d.

#### NATURAL HISTORY.

Conchology, or the Natural History of Shells; containing a new Arrangement of the Genera and Species, illustrated by coloured engravings, executed from natural specimens, and including the latest discoveries. By George Perry. folio, 16l. 16s. extra half bound.

#### PHILOLOGY.

The Eton Latin Grammar. By William Mavor, L.L.D. 12mo. 2s. 6d.

Exercises in the Spanish Language, adapted to the Commercial and Military Spanish Grammar. By John Emm. Mordante. 12mo. 5s. bound.

#### POETRY.

Christina, the Maid of the South Seas. By Mary Russell Mitford. Elegantly printed on fine wove paper, hot pressed. 8vo. 10s. 6d. boards.

Poems. By Elijah Barwell Impey, Esq. foolscap 8vo. 8s.

Babylon, and other Poems. By the Honorable Annabella Hawke. 8vo. 6s.

The Shipwreck, a Poem, by Falconer. A new edition; with Notes, and a Life of the Author, by J. S. Clarke, F.R.S. and Librarian to the Prince Regent. Embellished with ten engravings, executed by Fittler, from new designs by

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